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*For the Christian Journal.*

**CATECHISING.**

THERE are few functions of the ministry more vitally important to the interests of religion and the Church, than the catechetical instruction of the young. In order to its successful prosecution, however, it is obvious that it must receive the co-operation of parents, and to a certain extent, of teachers. It is not uncommon to hear that a child cannot come to catechism because of the lessons which he must learn at school; and to receive the same excuse for his not being prepared to answer when he does attend. The frequent occurrence of these circumstances may blind one to their real character. In the judgment, however, of enlightened Christian views, it must be hard to reconcile them with duty. Of all the teachers on whom a child is to attend for instruction either in learning or in accomplishments, the *spiritual* teacher is thus made the only one to be neglected; and of all his studies, those of a religious character the only ones to be overlooked. The child is thus early imbued with the dangerous and unchristian principle that the Church, and the duties connected with it, are to be sacrificed to all other considerations, or to be regarded only so far as may not interfere with the world and worldly things. The parent will endeavour that no master or mistress be disappointed in his offspring's progress in study, while the pastor's claims are almost totally disregarded. Attention even to mere accomplishments will often be suffered as an excuse for letting the man of God attend in vain for the purpose of imparting to the young mind the nurture and admonition of the Lord. Teachers will adopt every

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method to prevent an interference between the several branches of worldly learning; but scarcely ever think of allowing time, or adopting plans, with a view to attendance on spiritual teaching. These things ought not so to be. Under a correct sense of religious obligation they would not be so. The immense disparity in importance between that learning which relates to the life which now is, and that which concerns the life that is to come, places the claims of the latter on an elevation which allows no competition with them to those of the former. A correctly judging parent will say, Attend diligently to your catechism, wait punctually on the instructions of your pastor; and then faithfully and industriously pursue your other useful studies. A pious and correctly judging teacher will gladly give every encouragement to his scholars to seek the benefit of catechetical instruction by such arrangements in his school as will afford them the necessary time for so holy and important a duty. And surely, as connected with the sense of responsibility which every truly Christian parent and instructor must cherish, a more powerful appeal cannot be made to his conscience than on the momentous subject of care that any of the sad consequences, in this world or the next, of the neglect of due attention to early pastoral instruction be not to be laid to his charge.

Among the means which, by God's blessing, may save the characters of the young here, and secure their salvation hereafter, none are superior in promise and importance to catechetical instruction, judiciously regulated, earnestly, affectionately, and faithfully imparted, and adapted to various ages from childhood through the whole pe-

riod ordinarily given to study. To gather around him the little children of his flock, and impart to them, line upon line, and precept upon precept, in a style adapted to their comprehension, and winning to their hearts, a knowledge of the things which concern their everlasting welfare; as well as their greatest earthly good; to carry these children gradually onward in familiar instruction adapted to their gradually increasing years; after childhood still to interest their youthful minds in the study of divine things; and still, as those minds advance towards maturity, to blend with all their other studies, the study of that richest and noblest of all subjects, the religion of the Gospel; thus ever to be known as their familiar friend, and affectionate spiritual guide, to be constantly seasoning their hearts with the principles of the Gospel, interesting their minds in the study of its truths, and establishing, strengthening, and settling them in its enlightened and consistent profession; must surely be the pastor's most delightful task, and one of the most certain means of a successful ministry. And if there is a function of his office, in which, more than any other, the good of society, the welfare of the Church, and the everlasting happiness of those concerned, require that his hands be strengthened by all who can aid and encourage him; it is this duty, not to children only, but, properly carried on, through youth, and to maturity, of *catechetical instruction*.

B. T. N.

*For the Christian Journal.*

#### Convention of North-Carolina.

Tue thirteenth annual convention of the Protestant Episcopal Church in the state of North-Carolina, was held in St. Luke's church, Salisbury, on Saturday the 23d, Monday the 25th, and Tuesday the 26th days of May, 1829. There were present the Right Rev. John S. Ravenscroft, D. D. bishop of the diocese, and eight clerical members, and nineteen lay delegates, representing seven parishes. Mr E. L. Winslow was unanimously appointed the secretary of the convention for the

ensuing year.—Morning service was performed by the Rev. William M. Green, rector of St. Matthew's church, Hillsborough, and the sermon preached by the Rev. John Avery, rector of St. Paul's church, Edenton. The bishop then delivered the annual address prescribed by the 45th canon of the General Convention of 1808, which was inserted at page 238 of our last volume.

The following gentlemen were appointed members of the standing committee:—The Rev. Messrs. Avery, Green, and Cairns, and the Hon. James Martin and Dr. A. J. De Rossett: and the following were elected delegates to the General Convention:—The Rev. Messrs. Avery, Green, Wright, and Wiley, and Messrs. Gavin Hogg, Charles T. Haigh, E. L. Winslow, and Walker Anderson.

On the second day of the meeting, the committee on the state of the Church made their report, in which they say, "there is ground for encouragement, and much cause for thankfulness to Almighty God;"—"Sunday schools and catechetical instruction continue to be fostered;"—"the female associations of industry still flourish, and with increased usefulness to the Church."—"But," they add—

"The circumstance which we notice with the most satisfaction, and which we would mention with lively gratitude to the great Head of the Church, is the increase of piety, and the deepened sense of religion, which appear among the greater part of the members of our communion. And we cannot but hope that the time is approaching, in which our Church will be as distinguished in her separation from an evil world, and her godly example, as she is for the purity of her doctrine and the primitive pattern of her government."

On the last day of the meeting, the committee of finance submitted their report, which was unanimously adopted, and in which is contained the following resolution:—

"Resolved, That the bishop of this diocese be discharged from all parochial duty, that he may devote those talents so well calculated to benefit the Church, entirely to the diocese; and that his salary be fixed at \$1000 per annum—payable to him as it may suit his pleasure to draw on the treasurer of this convention."

A communication having been read from certain Episcopal congregations in the state of Tennessee, inviting the bishop to visit them and perform Episcopal duties; and the bishop having expressed his willingness to comply with their invitation, a resolution was unanimously passed, "approving of the bishop's purpose, as a measure which will tend to promote the interests of the Church."

Before the rising of the convention, a resolution of thanks was unanimously passed "to the citizens of Salisbury, for their attention and hospitality to the members."

The parochial reports are generally interesting and gratifying, showing numerical additions to the Church, and increased attention to her services and ordinances. Sunday schools, using the publications of the Protestant Episcopal Sunday School Union are in successful operation in most of the parishes; as are also, and to great usefulness, female industrious associations. —The following aggregate is presented by the reports:—Baptisms (adults 25, children 131) 156—marriages 22—communicants 634—burials 50.

The Church in this diocese consists of the bishop, ten presbyters, and one deacon.

The next meeting of the convention is to be held on the 3d of June, 1830, in the town of Wilmington.

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*For the Christian Journal.*

### *Convention of Maryland.*

THE annual convention of the Protestant Episcopal Church in the state of Maryland, was held in St. Paul's church, Baltimore, on the 17th, 18th, 19th, and 20th days of June, 1829. It was composed of 45 clerical members, and 59 lay delegates.—Divine service was conducted by the Rev. Jonathan Judd, rector of Great Choptank, Dorchester county, and the sermon preached by the Rev. William M. Stone, rector of Stepney parish, Somerset county. The Lord's supper was administered by the Right Rev. Bishop Chase, of Ohio, who being on a visit to the city, was invited to the sittings, assisted by the Rev. Messrs. Judd, Stone, and E. Allen.

The Rev. Dr. Wyatt, president of the convention, took the chair, and Richard M. Hall was unanimously re-elected secretary, and Thomas B. Grundy was appointed assistant secretary.

On the second day of the meeting, the following resolution was passed:—

"Resolved, That the reverend clergy proceed at one o'clock to ballot for a bishop, and report by three o'clock P. M. whether they have made a constitutional nomination or not. In the event of a nomination being made, the laity shall proceed immediately to consider the said nomination; should no nomination be made, as aforesaid, all further proceedings in relation thereto shall be referred to the next convention."

The president delivered the following address:—

*"Brethren, the Clerical and Lay Members of the Convention,*

"The seventh article of the constitution of the Protestant Episcopal Church of Maryland directs, that in case of a vacancy in the Episcopal office, the president of the convention shall perform those duties which are specified in the *preceding article* as appertaining to the bishop of the Church. It is in virtue of that authority, (6th article,) that the bishop lays before the convention annually, the report of occurrences which have taken place in the diocese during the last period; and in conformity with the usage thus established, I ask leave to offer to you a similar communication.

"At the first assembling of the standing committee appointed by the last convention, that committee, acting under the twentieth canon of the General Convention, invited the Right Rev. Dr. Onderdonk, assistant bishop of the Protestant Episcopal Church of Pennsylvania, to perform in Maryland such Episcopal offices as the constitution and canons of this diocese would admit. Notwithstanding the extent and importance of his charge, he kindly and promptly acceded to the request, specifying the period within which it was supposed that the duties required of him might be fulfilled. I need not now communicate to you the zeal, and piety, and ability, with which his services were

rendered, nor the grateful and respectful sentiments with which they have been received. The acknowledgments of that large portion of the diocese which was visited by him, have been communicated by the standing committee; and his own official report of the duties he has performed, I shall lay upon the secretary's table.

" Since the last convention, the changes that have taken place in the clerical body are as follows:—

" The Rev. Mr. Robertson, under the appointment of the General Missionary Society of the Protestant Episcopal Church in the United States, has entered upon a mission to Greece. The Rev. Mr. Gray, under the same authority, has removed to a missionary station in Florida. The Rev. Mr. Kearny has removed to the diocese of New York. The Rev. Dr. Clowes has applied for letters dimissory, informing his parishioners, and the standing committee, that he finds the health of his family requiring a residence in a more northern climate. The Rev. Mr. Tyng has accepted an appointment to the rectorship of St. Paul's church, Philadelphia. The Rev. Mr. Covell has removed to Connecticut. The Rev. Mr. Wheat, immediately after the last convention, accepted a call to a church in Wheeling, Virginia. The Rev. Mr. Douglass also, upon the rising of the convention, removed to a church in Rochester, New-York. The Rev. Mr. Claxton has resigned his charge in Upper Marlborough, and I am not informed of his having obtained another settlement.

" The following clergymen have removed from other dioceses into Maryland since the meeting of the last convention:—

" The Rev. Mr. Knight, from the Eastern Diocese, has been appointed to the charge of St. Bartholomew's, and Prince George's, Montgomery county. The Rev. Mr. James has removed from Pennsylvania to St. John's, Georgetown; and the Rev. Mr. Brooke is settled in Christ church, Georgetown. The Rev. Mr. Rice has removed from Virginia to St. Mark's, Frederick county; and the Rev. Mr.

Stone from Connecticut to All-Saints' church, Fredericktown. The Rev. Mr. Smallwood, recently ordained, is settled in Zion church, Vansville, and Addison chapel, Bladensburg. The Rev. Mr. Parker has removed from Virginia to the city of Baltimore, where he is engaged in teaching a school, and is endeavouring to establish a congregation. The Rev. L. H. Johns, from Virginia, has accepted a call to Emmanuel parish, Cumberland, Alleghany county. The Rev. Mervin Allen has been appointed to the charge of All-Saints' parish, Calvert county. The Rev. Mr. Billopp has been appointed to the rectorship of Christ church, Elkridge; the Rev. Mr. Williams, principal of Baltimore college, who had been for some time serving both Christ church and St. John's, in Anne Arundel county, has accepted the rectorship of the last-named church. The Rev. Mr. Hotchkiss has removed from Cecil, Eastern Shore, to William and Mary parish, St Mary's county. The Rev. Mr. Reynolds, who at the period of the last convention was absent from the country, but had not ceased to belong to this diocese, has since his return taken a dimissory letter, and removed to the church in Harrisburg, Pennsylvania.

" As the minutes of the standing committee, which will be read to you, record the existence of certain rumours respecting the Rev. William Levington, minister of the African Episcopal church in this city, which rumours, in the judgment of the committee, required, in kindness to him, some investigation, that he might be vindicated from supposed aspersions, it is proper for me to add, that in pursuance of the course determined upon by the standing committee, a letter was addressed to him on the subject, by me as president of the convention, a copy of which will be found among the documents of that body, but in answer to which no measures have hitherto been adopted.

" It is no doubt within the recollection of this body, that certain changes in the liturgy of the Church were proposed for consideration at the last meeting of the General Convention.



As the General Convention, which will be required to decide upon the expediency of these changes, is expected to meet in the ensuing August, it may now be suggested that it remains for this convention either to determine upon instructing their delegates to confirm or reject the proposed alterations, or to leave the decision of the question in their hands, that they may be governed in the matter by modifications which the proposed alterations may receive.

"The contemplated division of St. Paul's parish, Baltimore, which was announced to the last convention, and had been often, though cautiously, considered, during the life of their late beloved and venerated rector, Bishop Kemp, as likely to contribute to the prosperity of both congregations, has been harmoniously effected; and the Rev. Mr. Johns, of Fredericktown, has been appointed to the rectorship of Christ church.

"The general view of the state of the Church, which is perhaps within the range of observation contemplated by the article of the constitution demanding this report, will no doubt be satisfactorily furnished by the standing committee, whose office has required of them a superintendence of the districts committed to each. I cannot, however, refrain from suggesting the great and increasing necessity which appears to exist in many sections of the diocese, for the service of missionaries. It is truly painful to witness there, the languishing state of the Church; and nothing but the most energetic co-operation of all the parishes, in behalf of an extended missionary system, can procure for our Church the prosperity to which her evangelical doctrines, her pure worship, and her divine origin, justly entitle her. Permit me to remind you, in concluding, that we are taught, "from those to whom much has been given shall much be required." And surely from the members of no communion may an ardent zeal for the promulgation of the Gospel, with a corresponding spirituality of heart, and a consistently pious deportment, be more justly demanded than of us, who enjoying, in common

with other denominations, the highest civil privileges, have been nurtured in doctrines which inculcate CONFORMITY TO CHRIST as the sole standard and condition of a title to the everlasting promises of the Gospel."

The following communication from the Right Rev. Bishop Onderdonk, was ordered to appear on the pages of the Journal:—

*"To the Convention of the Protestant Episcopal Church in the State of Maryland.*

*"Brethren, the Clergy, and Lay Delegates,*

"You will, of course, be informed, that by a vote of the standing committee of your diocese, I was requested to visit it, and perform the Episcopal duties that might be required; and that I accepted the invitation, with the understanding that this my connexion with your diocese should terminate on the first of the present month.

"In pursuance of this arrangement, I have made a partial tour of the Western Shore, and have visited pretty extensively the Eastern Shore. In both, every parish, which had communicated to me a desire to that effect, received my personal services."

[The bishop here details the services performed by him, which being, at the present time, of little interest, are omitted.]

"I do not know whether, constituted as is your diocese during a vacancy in the episcopate, it belongs to me to report to you any observations I may have made concerning the prosperity or the depression of its several parishes. I trust, however, I do not pass my proper sphere of duty in recommending to you very strenuously the system of diocesan missions, for the purpose of reviving the parishes which are in a state of languor, and of preserving those which may be in danger of extinction. This system, diocesan missions, is as applicable in such cases as in those of new settlements and newly-formed churches. In both, it is loudly called for by the necessities of our country in almost every direction. And, should the diocese of Maryland deem it advisable

to carry this system into extensive and vigorous operation, I feel confident that the success will be more than proportional to the effort.

"Let me add, that such missions on the part of Episcopalians are the only means of duly supporting our rights in the midst of the numerous agencies scattered around and among us by wealthy societies which are under the management or the influence of other denominations.

"For the hospitality which has every where been most kindly and acceptably afforded me, and which has justified the reputation of Maryland for this virtue, I take this opportunity of expressing my grateful acknowledgments.

"While in Prince George's county, I visited the grave of your first bishop, whose venerable and endeared name still lives, as I personally know, in the vivid and grateful recollection of numbers of the flock over which he once presided. And often, in the course of my visitations, have both reflection and conversation paid their spontaneous tribute to the virtues of your second bishop, and dwelt with sorrow on the dispensation of Providence which rendered necessary these services. But to mourn afresh over that calamity is unavailing. Prayer, however, "availeth much." And I am sure you will unite with me in the petition—that there may be set over you a chief pastor, who, in uprightness and worth, in sincere piety and sound faith, in judgment and discretion, and in persevering fidelity to the whole charge committed to him, will, with glad emulation, mould himself to the character, and conform to the example, of that lamented servant of the Most High. I am,

"Rev. Brethren and Gentlemen,

"Your affectionate friend, and

"faithful servant in Christ,

"H. U. ONDERDONK.

"Philadelphia, May 26th, 1829."

A resolution was passed, approving the invitation given to Bishop Onderdonk; and another of thanks for his acceptable visits, and for the discharge of Episcopal duties while in the diocese.

St. John's church, Baltimore county,

was admitted into union with the convention, as a separate congregation of the diocese.

At one o'clock this day, the convention was notified that the time had arrived for the clergy to go into the nomination of a bishop; whereupon the president retired, and the Rev. Jonathan Judd took the chair; and after five ballotings no nomination being made, all further proceedings were postponed to the next convention.

A resolution of thanks was passed to Bishop Chase, "for the Episcopal services rendered by him on several occasions in the diocese."—A resolution of thanks was also passed to Bishop Moore, for his services in consecrating Trinity church, in the city of Washington.

The following gentlemen were elected delegates to the General Convention:—The Rev. Dr. Wyatt, the Rev. John Johns, the Rev. J. Judd, the Rev. Wm. M. Stone, and Messrs. A. C. Magruder, S. J. Donaldson, R. H. Goldsborough, and E. F. Chambers. And the following were elected the standing committee:—The Rev. Messrs. Blanchard, John Johns, Henshaw, Mitchell, Bayne, Judd, and Wm. M. Stone.

Mr. Noah Ridgely was appointed treasurer of the convention.

The following gentlemen were appointed trustees to the General Theological Seminary:—The Rev. Dr. Wyatt, the Rev. J. Johns, the Rev. J. P. K. Henshaw, the Rev. J. V. Bartow, Judge Brice, John B. Eccleston, A. C. Magruder, F. S. Key, J. C. Herbert (9); and if a 10th be required, Col. E. F. Chambers.

A resolution was passed, proposing to the vestries of the several parishes in the diocese, an alteration in the first article of the constitution, "limiting the time of meeting of the convention to a period not later than the first week in June."

A constitution for a society, entitled, "The Society for the Relief of aged and infirm Ministers of the Protestant Episcopal Church of Maryland," having been proposed at the last convention, and laid over for consideration at the present one, the subject was called up, and referred to a committee, who

subsequently made the following report, which was accepted, viz.—

"That as the utility of such a society is too obvious to require that the committee should urge its claims upon the members of our community, and as the rectors and vestries of the several parishes are authorized to receive money in their respective parishes, the committee can only recommend it to the said rectors and vestries, to use every effort in order to obtain funds, and to transmit them to Peter Hoffman, esq. Baltimore, treasurer of the Corporation for the Relief of Widows and Orphans of deceased Clergymen."

The committee on the state of the Church made a report, from which we extract the following:—

"The spiritual concerns of the Church are rather encouraging. In their visits to different parishes the members of this committee have generally met with large congregations, in which the responses were well made, and the services attended with reverence and apparent devotion. The increase of Sunday schools in this diocese we have noticed with the liveliest feelings of joy. This circumstance we think indicated a more general and deeper interest in the spiritual welfare of that portion of society which these institutions are peculiarly calculated to benefit. The laborious duties of our clergy, performed as they generally are with fidelity and zeal, seem to be blessed with encouraging success. May God continue to shed down the dews of his grace upon this portion of his vineyard, and may his kingdom come, and his will be done on earth, as it is in heaven."

On motion, a section was added to the fifth article of the constitution, providing "that no suffragan or assistant bishop shall at any time be elected, without the votes of at least two thirds of the two orders separately taken."

From the parochial reports inserted in this Journal, we should infer that the Church in this diocese is in a gradual state of improvement. These reports seem to be well formed, and some of them are quite interesting. They furnish the following aggregate in numbers:—Baptisms (adults 14, children 1104) 1118—Marriages 268—Communicants 2375—funerals 417.

The list of clergy in the diocese, appended to the Journal, makes the number fifty-one, of whom forty-five attended this convention.—The next conven-

tion is to be held in St. Paul's church, in the city of Baltimore.

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*For the Christian Journal.*

### *Convention of New-Hampshire.*

THE twenty-ninth annual convention of the Protestant Episcopal Church in the state of New-Hampshire, was held in St. John's church, Portsmouth, on Wednesday the 23d of September, 1829. There were present four clerical members and three lay delegates. The Rev. Charles Burroughs, rector of the church in which the convention was held, was chosen president, and Lory Odell secretary.—Morning prayers were read by the Rev. Edward Ballard, officiating in Charlestown and Drewsville; the sermon preached by the Rev. Moses B. Chase, rector of St. Andrew's church, Hopkinton; and the holy communion administered by the Rev. Dr. Morss, of Massachusetts, who being present, was invited to a seat in the convention, assisted by the Rev. Mr. Ballard.

A resolution was passed, authorizing the rector, or the rector and wardens, of a church, any of whose delegates to the state or diocesan convention may not be able to attend, to appoint delegates to supply the places of such as may not be able so to attend.

A constitution was adopted for a society, denominated "*The Protestant Episcopal Sunday School Union of the State of New-Hampshire*," which society is declared to be auxiliary to the "General Protestant Episcopal Sunday School Union," whose system of instruction it also adopts.

The constitution of a missionary society, denominated "*The Episcopal Missionary Society of the State of New-Hampshire*," was also adopted, and the following officers chosen:—Rev. Robert Fowle, president; Rev. George Leonard, Rev. James B. Howe, and Rev. Charles Burroughs, vice-presidents; Rev. Moses B. Chase, secretary; Lory Odell, treasurer; Rev. Edward Ballard, Samuel E. Watson, Timothy Upham, John Davenport, and Stephen Pearse, directors.

The committee appointed at the last

convention to prepare an accurate view of the state of the Church in New-Hampshire, made a long and elaborate report on that subject, from which we make the following extract :—

"It will thus be seen, that notwithstanding the hope is entertained, that in all our churches there has been an increase of piety, and of that godliness which is profitable unto all things, they have not increased in numbers. In this respect, they remain the same as at the last convention. From the foregoing statement it appears that in these various churches, all enjoying the regular ministrations of the Gospel, and containing an aggregate of 290 communicants, there have been, within the space of a year, 60 baptisms, 18 marriages, 43 funerals; and 22 persons have been confirmed. The clergy residing in this state, are eight in number. Five are presbyters and three are deacons. Of these, the three in deacon's orders have been added since the last convention, viz. Rev. Benjamin Hale, ordained September 28, 1828, and now residing at Hanover, as professor of chemistry and mineralogy in Dartmouth college; Rev. Orange Clark, who was ordained February 26, 1829, has charge of a school at Portsmouth; and Rev. Edward Ballard, an alumnus of the General Theological Seminary of the Protestant Episcopal Church, who was ordained July 5, 1829, in New-York, and shortly after removed to this state."

In adverting to the changes which had taken place, the report pays the following tribute to the memory of a deceased presbyter :—

"It becomes our duty to mention the death of the Rev. George Richardson, an amiable presbyter of our Church, who departed this life in March last. Attached to our Church from a conviction, after a careful examination, of the justice of its claims to be pure in faith as well as apostolic in its origin, he devoted himself to the office of waiting at the altar, and was for some time usefully and actively engaged in ministering to the churches in Charlestown and Drewsville. He was thus employed when arrested by the disease which terminated his brief and unostentatious career. It has pleased the Supreme Disposer of events to take our brother out of the world. But we trust he has only been removed from the "Church militant" to the "Church triumphant," from the scene of his earthly labours to the "rest" which "remaineth for the people of God." His death cast a dark cloud over the rising prospects of the churches at Charlestown and Drewsville; but through the abundant grace and goodness of our God

and Saviour this has been dispelled by the removal thither of the clergyman already mentioned; from whose exertions in this field of labour, to promote the glory of God and build up the kingdom of his dear Son, the most favourable results are anticipated."

The following gentlemen were elected the standing committee :—The Rev. Charles Burroughs, the Rev. Moses B. Chase, and Timothy Upham, Edward Cutts, and George Jaffray. And the following were elected delegates to the General Convention :—The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. Moses B. Chase, the Rev. Edward Ballard, and Jeremiah Mason, Timothy Upham, Edward Cutts, and Daniel H. Treadwell.

Jeremiah Mason was nominated a trustee of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The following preamble and resolution were unanimously passed :—

"Whereas by a melancholy dispensation of Providence, the Episcopal Church of this state has, within the past year, been called to mourn the decease of Nathaniel Adams, esquire; and whereas he has served the Church of this state as an able secretary for about eighteen years, and been one of the standing committee from the first organization of this diocese to the present year, and was the senior of the trustees of the lands granted by the Society for Propagating the Gospel in Foreign Parts, and discharged the duties of that office with great wisdom and liberality; and whereas he has been many years a pious communicant and most active friend of the Episcopal Church; it is therefore

"Resolved, That we consider his death as a deplorable loss to our diocese and to the religious community, and that we hold his worth and services in grateful recollection; and that, as a tribute to his memory, this resolution be entered on the Journals of this convention."

Also the following resolution :—

"Resolved, That the churches in the towns of Hopkinton, Drewsville, and Charlestown, in this state, being unable to support the regular ministry of the Episcopal Church without aid from other sources, be respectfully recommended to the fostering care of the trustees of donations to the Protestant Episcopal Church in the Eastern diocese, and that the said trustees be requested to appropriate such funds as may be within their control,

arising from the sales of lands originally granted to the Society for the Propagation of the Gospel in Foreign Parts, lying in New-Hampshire, for the aid of these churches."

The next convention is to be held in St. Andrew's church, Hopkinton, on the second Wednesday of September, 1830.

For the Christian Journal.

### Convention of New-York.

THE forty-fourth annual convention of the Protestant Episcopal Church in the state of New-York, was held in Trinity church, in the city of New-York, on Thursday, October 1st, and Friday, October 2d, 1829. It was attended by the bishop of the diocese, 68 presbyters, 6 deacons, and 97 lay delegates, representing 48 congregations. Thirteen clergymen, not members of the convention, also attended its sittings; and there were 58 clerical members absent.—Morning prayer was read by the Rev. Ralph Williston, missionary in Tompkins county, and a charge to the clergy, inserted in our number for December last, delivered by the bishop; who afterwards, assisted by other clergymen present, administered the holy communion. The Rev. Benjamin T. Onderdonk, D. D. was elected secretary, and John V. Van Ingen, jun. assistant secretary. The bishop then delivered the address prescribed by the 45th canon of the General Convention of 1808, which was inserted at pp. 338—342 of our last volume.

On the second day of the meeting, morning prayer was read by the Rev. Addison Searle, chaplain, superintendent, and professor of belles lettres and ethics in the naval academy at Brooklyn.

St. Paul's church, Albany, and St. Andrew's church, Harlem, New-York, were received into union with the convention.

The treasurer of the convention submitted his annual report, which was accepted; and the committee on the diocesan fund recommended an appropriation of the funds to the clergy entitled to the same.—The trustees of the Episcopal fund also made their annual

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report, by which it appears that fund now amounts to \$43,311 78.

The theological education committee appointed at the last convention, having reported a canon providing for raising a fund to aid the education of young men for the ministry, the same was passed, and will be found at the end of this abstract.

The following resolution was passed:

"Resolved, That it is expedient to establish a society, to be denominated the Clerical Annuity Society of the Diocese of New-York; and that a committee be appointed, with power to organize such a society; and to report their proceedings to the next convention."

Whereupon the following gentlemen were appointed that committee:—The Rev. George Upfold, M. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. James Milnor, D. D., Peter A. Jay, Floyd Smith, James Renwick, LL. D., Henry J. Anderson, M. D.

A resolution was also passed, "recommending to the same committee to consider of some suitable method for the relief of such clergymen of the diocese as may at present be disabled from the discharge of professional duties."

The bishop, from the Committee for Propagating the Gospel in the state of New-York, reported the number of missionary stations for the past year at forty-eight, and the number of missionaries employed at thirty-five.

The committee also reported a statement of their funds, by which it appears there was a deficiency of 1180 dollars; and they close their report, which was accepted, with the following remarks:—

"From the above report, it will appear that missionaries have not been found to fill all the stations established by the committee. Each year the deficiency of ministers to supply the wants of the diocese, is more painfully experienced. Your committee doubt not, that in addition to the above vacant stations, many other fields for missionary labour could be designated, and the necessary funds for their support be obtained, could labourers be found. Under a painful sense of the present deficiency, and its injurious effects upon the best interests of the Church, checking its growth where it has already been established, and preventing its establishment



in many other places 'now white unto the harvest,' the committee would solemnly call upon their fellow churchmen, adopting the language of our blessed Master, 'Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'"

The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. John C. Rudd, D. D., James Emott, William A. Duer, Nathan Williams, Stephen Warren.

The following gentlemen were elected the standing committee:—The Rev. William Berrian, D. D., the Rev. William Creighton, the Rev. Benjamin T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D., Nicholas Fish, Henry Rogers, Edward Lyde, Thomas L. Ogden.

The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D., the Rev. John M'Vickar, D. D., the Rev. Jonathan M. Wainwright, D. D., John Onderdonk, M. D., Thomas L. Ogden, Hubert Van Wagenen.

The missionary reports to this convention are extremely interesting. Extracts from them will be given in our number for February. The aggregate presented by them, and by the parochial reports, is as follows:—Baptisms (230 being specified as adults) 1776—marriages 630—communicants 6446—funerals 1178.

Collections and contributions to the several funds were reported as follows:—For the Episcopal fund, \$636 87; for the missionary fund, \$2286 55; for the diocesan fund, \$609 76.

In addition to the portions of these sums reported as collected in the several churches in the city of New-York, the following collections were made for the Missionary Society in the evening, the members of the several congregations being on each occasion invited to contribute, viz. In St. John's chapel, \$325; in St. George's church,

\$94 56; in St. Thomas' church, \$274 17; in Grace church, \$309 29.

The list of clergy prefixed to this Journal makes the number 133, and the number of congregations within the diocese is stated at 165.

The next annual convention is to be held in Trinity church, in the city of New-York, on Thursday, the 7th day of October, 1830.

The following is the canon passed at this convention:—

*Canon passed in the forty-fourth Convention of the Diocese of New-York—Providing for Theological Education.*

There shall be a fund constituted for the purpose of educating for holy orders young men of talents and piety, and in other respects of suitable qualifications, which shall be denominated "The Theological Education Fund of the Protestant Episcopal Church in the state of New-York," and which shall be under the charge of the bishop and standing committee. And it is hereby made the duty of every rector or minister of a congregation, associating with himself, if he deem it expedient, a committee of the same, to use his best endeavours, either by public collections from time to time, by private subscriptions, or by societies, or in some other mode, to raise annual contributions for the fund, which shall be paid to the secretary of the standing committee. The minister and vestry of every congregation shall be entitled to appoint one beneficiary for every hundred dollars which shall be annually collected in the said congregation; and two or more congregations may associate for this purpose. All persons annually subscribing twenty-five dollars, shall be considered as patrons of the Theological Education Fund, and an annual subscription of one hundred dollars shall not only constitute a person a patron, but also entitle him to appoint a beneficiary. The beneficiaries shall prosecute their theological studies in this diocese, and shall be under the direction of the bishop and standing committee, who shall make report of their proceedings to every annual convention, stating the sums received from the several congregations, and the names of the patrons.

Done in convention of the diocese of New-York, in Trinity church, in the city of New-York, October 2, 1829.

JOHN HENRY HOBART, D. D.  
Bishop of the diocese of New-York,  
President.

Attested,  
BENJAMIN T. ONDERDONK, Secretary.

*State of the Church.*

WE copy from the Journal of the late General Convention the following report on the state of the Church, and have taken the liberty to omit some details of little moment at present, such as the changes of clergy, the location of churches, &c. and have condensed other parts in order to reduce its length, without however detracting from its high interest.

*Maine.*

It is with great pleasure your committee is enabled to state, that, through the blessing of Almighty God, the Church, in this portion of the Eastern Diocese, is in a more flourishing condition than at any former period. Since the last meeting of the General Convention in 1826, another church has been organized, and admitted to a seat in the state convention, who have erected a commodious edifice for public worship, and who, there is good reason for believing, will continue to persevere as zealously as they have begun. The rubrics and canons of the Church are, in general, uniformly complied with. Great attention has been bestowed on the subject of the *religious education of children*; and in no part of the United States are the Sunday schools better ordered, better conducted, or better attended.

In behalf of *Missions* considerable interest is excited, though the amount contributed for that purpose does not admit of any assistance being afforded to societies beyond the limits of the diocese. Indeed, were the amount contributed tenfold what, at present, it is, there would be ample employment for the whole of it, in extending the bounds of the Church in this state. No part of the Union affords a more extensive field for missionary exertion, and none, certainly, more needs assistance. With a population of near 300,000 souls, which is daily increasing, there are, as yet, but *three* organized Episcopal congregations; whereas, were the necessary means afforded, before a twelve-month, double that number could be added to our communion. *This consideration*, it is hoped, will induce some, to whom a gracious Providence has

given wealth and abundance, to bestow some portion of it, in promoting the cause of their Redeemer and Benefactor, in this distant region.

*New-Hampshire.*

There are eight Episcopal churches in this state. Two are in Claremont; the rest are in the towns of Portsmouth, Hopkinton, Holderness, Cornish, Charleston, and Drewsville—There are five presbyters, four deacons, and one candidate for orders in the state. Since the last convention, a beautiful and commodious church has been built at Hopkinton. In consequence of the omission of returns from some of the parishes, a correct return of parochial reports cannot be furnished.

Within the past year, it has pleased God to remove by death the Rev. George Richardson, who was a man of much piety and usefulness. Sunday schools are established in almost every church. A general interest is felt in the General Missionary Society of the Church. Two societies, auxiliary to the one last mentioned, have been formed in St. John's church, Portsmouth; and a female missionary society has been established at Hopkinton. Strict attention is paid in the state to the regulations and rubrics of the Church.

*Massachusetts.*

We are happy to record the blessing of God on this portion of his vineyard, manifested in the continuance and gradual increase of that prosperity with which this Church has been favoured for several years past.

The present number of clergy is thirty-one.

The Rev. George Otis, rector of Christ church, Cambridge, has departed this life.

The number of congregations has increased since the last General Convention, and is now twenty-eight. Four new churches have been consecrated—one in Marshfield, one in Ashfield, one in Sutton, and one in Taunton. In Boston, Northampton, Blandford, Otis, and Vandeusenville, respectively, houses of worship have been commenced, and some of them are nearly completed.

The number of baptisms reported is 823. Confirmations 229. Communicants 1415.

By a comparison of parochial reports from year to year, we observe, with devout gratitude to Almighty God, a very gradual but regular increase and advancement of the Church in this state. Since the last General Convention, the number of congregations, ministers, baptisms, confirmations, and communicants, has increased, if not with so much rapidity as could have been wished, yet with such constant growth as to indicate to the mind of the grateful believer, the continual dew of the divine blessing.

The amount of missionary exertions, which we consider as some criterion of the state of religion, has been much greater since the last General Convention than at any former period.

The receipts of the Massachusetts Episcopal Missionary Society, from June, 1826, to June, 1827, amount		
to	-	\$771 10
From June, 1827, to June, 1828	-	1675 19
From June, 1828, to June, 1829	-	1604 54
		<hr/>
		\$4050 83

Money paid to the Domestic and Foreign Missionary Society, and to other general missionary objects connected with the Church	
	1400 00
<hr/>	
\$5450 83	

We cannot but express the hope that these exertions may be still increased, until the Church in Massachusetts shall sustain her full share of the enterprise of sending the Gospel to every creature.

In the county of Berkshire a missionary has been employed by the Massachusetts Episcopal Missionary Society with very satisfactory results. A new congregation has been organized at Otis, which gives promise of being a valuable acquisition to the Church. In Lenox, the Church is in a prosperous and growing condition, and in Blandford the hopes of Episcopalians are revived. In other parts of

the state efficient missionaries are employed, with encouraging prospects.

In Taunton, a church, which had been planted, previous to the revolution, by missionaries of the Society for Propagating the Gospel in Foreign Parts, and had since become nearly extinct, has been revived; a congregation has been gathered, a commodious church has been erected, and a useful minister is now employed there, with good hope of success. It is believed that the Church, by suitable endeavours, might be revived in other places.

We cannot but observe, however, the great want of clergymen for this kind of service. The harvest is great. The field is extensive and hopeful. But the want of labourers is painfully felt. There are not less than seven feeble parishes where missionaries might be advantageously employed: besides other places in the state where the services of an Episcopal clergyman would be well received, if they could be obtained. There is only one candidate for the ministry in the state. A source of supply which has long been found to be insufficient, is becoming less and less so. While the field is widely extending itself before us, it is truly painful to observe, that the supply of labourers is diminishing.

A state Sunday school union society has been formed auxiliary to the General Union, and has been more than a year in operation. The parochial reports exhibit a flourishing condition of our Sunday schools generally. Classes for biblical instruction have been formed in most of the parishes, and appear to have been attended with a divine blessing to the Church. It is believed that the interest of vital religion is advancing, and that an increase of devotional spirit is manifest in a growing attachment and careful adherence to the services and institutions of the Church.

#### Vermont.

The situation of the Church in this state has not materially varied within the last three years. Four have, at different times, been added to the list of clergy; but five have removed; so that the number is reduced from ten to

nine. The number of parishes is about the same. Two new church edifices have been built, one at Middlebury, and the other at Woodstock; and preparations are going on for building one at Arlington. Some of the parishes have been much weakened by removals, as well as by the common dispensations of Providence; but yet, the number of communicants remains about the same, somewhat more than 800. Libraries have recently been formed in some of the parishes, in conformity with a recommendation of the state convention; and Sunday schools are in operation wherever the churches are supplied with clergymen; some of them connected with the General Union, and some of them furnished with considerable libraries. There are two candidates for the ministry belonging to this state, and several others in a course of education for the sacred office. One person has been ordained deacon, and five have been ordained priests, within the last three years.

Respecting the lands belonging to the Society for Propagating the Gospel, it is considered that all the material points of law have been settled in favour of the Church; but still there are some suits in court, which occasion considerable expense, and prevent the occupation of a portion of the lands. Some assistance, however, has been afforded to each of the parishes for the last year. There is a missionary society in this state.

Baptisms reported in three years, adults 63, children 163—marriages 127—funerals 160.

#### *Rhode-Island.*

It appears that the Church in this state continues to flourish. By the blessing of God upon the regular and rubical use of her evangelical services, and the faithful preaching of the Gospel, she is gradually adding to her numbers, and growing in the affections of the people. Two parishes have been organized, and received as members of the convention within a year, under circumstances of good promise to the best interests of the community. A feeling favourable to the religious education of children pervades almost

all classes of people in this portion of the Eastern Diocese. They contribute freely to the support, and gladly put their children under the influence of, Sunday school instruction. Very little has been done in behalf of missions, except by St. Michael's church, in Bristol, of which the bishop is rector. But it may be hoped, from the zeal in relation to this subject, which was manifested by the members of the last state convention, and the measures they adopted, that the time is not distant, when the spirit of missions will be so identified with the spirit of Christianity, as to produce results of some importance to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

#### *Connecticut.*

The number of clergymen in this diocese, at the convention in June last, was 59; and the number of parishes 78.

Since the last Triennial Convention, ten presbyters and ten deacons have been ordained; and 784 have received the rite of confirmation. The present number of candidates for holy orders is 12. There has been a respectable increase in the number of communicants; but the imperfect returns exhibited in the parochial reports, render it impossible to state the exact amount of that increase. Sunday schools have been organized in nearly all the parishes in the diocese. They are, for the most part, in a very flourishing condition, and are in connexion with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted.

The Society for the Promotion of Christian Knowledge in the Diocese continues to give assistance to a few missionaries, who are usefully employed in building up decayed parishes, and forming new congregations, in various parts of the diocese.

The cause of missions, domestic and foreign, is assuming more and more the importance it deserves, in the estimation of the Episcopalians of Connecticut; and a general conviction exists, that it is closely identified with the prosperity of the Church at home, and

the increase of individual piety. Some of the congregations have set a noble example of Christian liberality towards this object; and from no quarter do the friends of missions meet with any thing deserving the name of opposition.

The destitution of the means of religious instruction in the colony at Liberia, led to a correspondence between some of the clergy of this and the neighbouring dioceses; which resulted in the establishment of an AFRICAN MISSION SCHOOL in the city of Hartford, in the autumn of 1828. The object of this institution is, to prepare young men of colour for usefulness in the colony, in the capacity of missionaries, catechists, and schoolmasters. No sooner was the institution made public, than liberal contributions from various quarters showed how deep an interest was taken in the prosperity of the scheme. The only embarrassment hitherto experienced, has arisen from the scarcity of suitable candidates for admission into the school; a circumstance easily explained, by the difficulty of making the intelligence known among the people of colour. The present number of pupils is four, one of whom is a graduate of Amherst college. On leaving the school, the pupils are to be placed at the disposal of the Domestic and Foreign Church Missionary Society.

The establishment of Washington college, of which a statement was given in the last triennial report, was an event of the highest importance to the Church. To the liberality of the Episcopalians of Connecticut, and more particularly to the exertions and sacrifices of the city of Hartford, is this institution indebted for its endowment. Its progress hitherto has been fully equal to the expectations of its friends. At its third annual commencement, on the first Thursday in August, 1829, the degree of bachelor of arts was conferred on twenty young men, alumni of the institution. Notwithstanding the short time it has been in operation, its literary exhibitions have evinced a proficiency in classical and scientific studies, not inferior to that exhibited in the older institutions of our country.

The want of ministers to serve at

our altars gave rise to the CHURCH SCHOLARSHIP SOCIETY; the object of which is, "to assist meritorious young men, members of the Protestant Episcopal Church, in the attainment of a collegiate education; and when the state of the funds may be thought to justify the measure, candidates for holy orders may be assisted in obtaining their theological education." This is justly regarded as a most important event to the welfare of the Church; and through the exertions of its indefatigable agent, the Rev. William Barlow, funds to the amount of more than \$6000 have already been secured. Such is the comprehensive plan of the institution, that its benefits are confined to no one diocese or college. Scholarships may be formed in any part of the country; and their founders have the right secured to them of nominating the candidates to enjoy the benefits of the same, and at any college they may prefer. A number of beneficiaries are already enjoying the fruits of this institution.

On the whole, the prospects of this diocese are highly encouraging. It is believed, that in no part of our country are the doctrines of the Gospel preached with more faithfulness, or with a more sensible influence on the hearers.

#### *New-York.*

This diocese consists at present of 128 clergymen (the bishop, 111 presbyters, and 16 deacons) and 163 congregations; being an increase, since the last General Convention, of 14 clergymen and 10 congregations.

The number of persons ordained deacons is 22, of whom 14 are alumni of the General Theological Seminary. —The number of deacons admitted to priests' orders is 20. —There are 35 missionaries at present employed in this diocese.

There are sixteen candidates for orders, viz. Robert W. Harris, James D. Carder, James A. McKenney, John V. Van Ingen, Seth Davis, John M. Forbes, John F. Ernst, Henry J. Morton, Hewlett R. Peters, Solomon Davis, Edward B. Eastburn, Seth S. Rogers, Benjamin I. Haight, Thomas C. Reed, Manuel Fetter, and Robert B. Van Kleeck. Of



these, Messrs. Harris and Peters are alumni, and Messrs. M'Kenney, Van Ingen, Forbes, Ernst, Morton, Eastburn, and Haight, are students, of the General Theological Seminary.

There have departed this life since the last General Convention, the Rev. Cornelius R. Duffie, rector of St. Thomas' church, New-York; the Rev. Orin Clark, D. D. rector of Trinity church, Geneva, Ontario county; the Rev. Henry J. Feltus, D. D. rector of St. Stephen's church, New-York; the Rev. Cave Jones, chaplain U. S. navy, and superintendent of the naval seminary, Brooklyn, King's county; and the Rev. Albert Hoyt, rector of St. Andrew's church, Walden, Orange county.

Ten churches have been duly organized, and received into union with the convention; and twenty churches have been consecrated to the service of Almighty God. The bishop has also consecrated a church at Detroit, Michigan Territory.

The number of persons confirmed by the bishop has been 1954.

As the last General Convention was held a short time after the convention of this diocese of 1826, and the present convention precedes that of the diocese for 1829, the following statements are drawn from the parochial and missionary reports to but two conventions, those of 1827 and 1828:

Baptisms (adults 342, children 2726, not specified 404) 3472—marriages 1253—funerals 2499.

Communicants (reported to the last diocesan convention) 5556.

Collections for the Episcopal fund, \$1338 31; for the missionary fund, \$5702 54; for the diocesan fund, \$1202 33.

The charter of the old Episcopal Charity School, in the city of New-York, has been so altered as to change it into the New-York Protestant Episcopal Public School, comprising, in various departments, and under different teachers, every grade of instruction, from that heretofore existing in the charity school, to the highest branches of an English education, and preparation for entering college. In every department the price of education is much

reduced, and provision is made in each for its being gratuitously imparted.

The various societies for religious charities continue in active and efficient operation. Sunday schools are very numerous and flourishing, and almost all in connexion with the General Sunday School Union. The system of instruction, and the books of that union, are found of the most valuable character.

### *New-Jersey.*

The Church in the diocese of New-Jersey, although its comparative increase is not equal to that of the Churches in many of the states, in which the population is continually advancing, by the formation of new settlements, has made greater progress within the last ten or twelve years, than at any period since its reorganization at the close of the revolution. Its number of clergymen is now 20—the bishop, 18 presbyters, and one deacon. The number of congregations is 31, worshipping in 30 churches, some of them new, and all, with scarcely an exception, in good repair. Twenty-four of the congregations enjoy stated regular service. The residue, at present, are only occasionally supplied, in consequence of the difficulty of procuring clergymen to act as missionaries.

During the recess of the General Convention, the bishop has admitted to the order of priests the Rev. Smith Pyne.

The diocese has been deprived, by death, of the venerable Dr. Abraham Beach.

Three new congregations, under the names of St. Peter's church, at Morristown, St. Mark's church, at Orange, and St. Luke's church, at Hope, have been organized in the diocese, since the last report, and received by the convention into union. The first two have erected handsome and comparatively spacious churches for their accommodation, which have been consecrated by the bishop to the service of Almighty God.

The number of baptisms reported is 660. The number of persons confirmed has been 140. The communicants are about 800.

Two persons in the diocese are preparing for admission as candidates for orders.

The churches within his charge, with occasional exceptions, are still visited by the bishop, once in each year; and the canons, rubrics, and usages, are generally observed.

The Sunday schools continue to flourish; and as a Diocesan Sunday School Society, auxiliary to the General Sunday School Union of our Church, was instituted by the convention at its recent sitting; it is to be hoped, that both their number and usefulness will be considerably increased.

The annual avails of the missionary fund of the diocese—which was instituted more than twenty-five years since—have been much enlarged within a few years, by the productions of the genius, taste, and industry of zealous missionary associations of ladies, in several of the churches, who are still “not weary in well doing;” and the increasing good effects of the institution, under the divine blessing, have continued to be manifested, especially since the last report.

The fund for the relief of widows and children of clergymen, who have been members of the diocese, is, at present, rapidly increasing. Its amount exceeds \$12,000.

The Episcopal Society for the Promotion of Christian Knowledge and Piety, is uniform in its operations and progress. It gratuitously distributes, as usual, Bibles, Prayer Books, and religious Tracts; makes donations to the missionary fund; and though much circumscribed in its local limits, has now a permanent fund of about four hundred dollars.

The institution of the Bishop-Croes scholarship in the General Theological Seminary, reported, at the last General Convention, as being in progress, is now happily completed, and the amount deposited in the treasury of that important nursery of the Church.

Among the prosperous characteristics of the Church in the diocese, its merits especial notice, and cannot but afford high gratification to pious and benevolent minds, that generally, through the divine goodness, more attention to,

and more interest and zeal in, the concerns of religion, are apparent among its members, than has sometimes been the case in former years. and it is believed, not without corresponding beneficial effects. This, as well as its external prosperity, calls for devout thankfulness to the Father of Mercies, and should prompt its members to offer up the most earnest and fervent supplications, through the merits of Christ, that it may not only be continued, but increased.

(To be continued.)

For the Christian Journal.

### Serious Truths in homely Phrase.

Messrs. EDITORS,

I SEND you an extract from the New-York Gazette, worked, indeed, in plain and somewhat quaint language, but containing matter meet for reflection. I have reason to believe the circumstances mentioned therein entitled to full credit as facts. If you think their republication in your Journal will be interesting or profitable to any of your readers, you will, by inserting the communication, oblige one of the most constant of those readers. N. E. O.

“Communicated.—Of late, my friend Lang, a good deal has been said about Miss Wright and her Temple of Reason; I think the plain, simple, but true history of myself and William, affords as good a practical comment on the effects of infidel principles as any thing I have met with. If you think it worth publishing, it is at your service. In a short time it will be forty winters since I first landed in New-York; I was then in my twentieth year, without a face that I knew, or a friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going to-day. I said, ‘To church.’ They answered, ‘We have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church another day.’ I said, ‘As long as I can remember, I had gone to church with my father

every Sabbath of my life, and when we parted his last words were, "*Remember the Sabbath day.*" They went to the country; I went to church. They spent a few shillings of their wages; I put two one-penny corporation bills in the plate. Some of them were good mechanics, and got from \$8 to \$10 per week; my branch was poor, and it was only by close application I earned \$5 per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk; sometimes, caught by a thunder-storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, but could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labours of the week with a light heart and quiet conscience. At the end of the year they could show fine clothes and powdered heads on Sunday; but I could show \$100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day in all that period. Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath, I would ask you who lived the most comfortable life, they or I? Who were the most useful members of society? They died, and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.\*

"About three months after I landed, there came from England into the shop where I wrought, a man by the name of William. He had a fine little woman for a wife, and one or two young children. He was an excellent mechanic, and the first, I believe, who manu-

factured coach-springs in New-York. He was by religious profession a Baptist, and went to the church in Gold-street. Dr. Foster, I believe, was then the pastor. He continued a consistent professor, and attended church regularly with his wife and children.

"About this time there came to the city a man by the name of Palmer, who was either born blind, or had lost his sight by disease. The blind leader of the blind used to lecture on Deism, in what was then called the assembly-room, in William-street. William was led by some of his new associates into this dungeon of despair, and drank deep in their dark and cheerless doctrine. In a short time he came out a flaming Deist, and instead of going with his wife and children to church, he led them to Long-Island or the fields in Jersey; or he went by himself to a low tavern, and harangued on Tom Paine's Age of Reason to any set of blockheads who would hear him. His children, as they grew up, being left to wander as they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way; but now every thing was forgot in his zeal for professing his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted, shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been, and now are, on the most friendly terms when we meet; and, from the beginning, have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far that he was ashamed to recede. One morning, about 10 o'clock, a few weeks ago, he called on me and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked

\*"One of the young men of whom I speak, was a baker. In a fit of intemperance, while working dough in the trough, alone, he lost his balance, tumbled in with his head buried in the dough, and in this situation was found dead. The fact is known to scores of his countrymen now in this city."

on him with sorrow, almost to crying. Says I, 'William, has it really come to this with you?' He said he had not a cent—a friend or child to help him in the world. I asked for his sons and daughters by name. They had all gone to ruin, or were dead. The few old friends of the William-street *Illuminati*, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, 'William, there are my sons and daughters; they are an honour to their parents, being all useful members of society. Your children and mine were brought up neighbours to one another—what should make them to differ?' He was silent. Says I, 'I told you thirty-four years ago, your mad principles would beggar yourself and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company, and now they walk in the ways of wisdom, which are pleasantness and peace.' I added, 'You must now be convinced that religion is the best thing for this world; and in the next, they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, "I was starved in this, and damned in that which is to come."' He confessed I had the best of the argument, and said he might have been a rich man, if he had stuck to the principles he brought with him from England. He said he thought of going into the alms-house—it was a good last retreat; 'and for this,' says William, 'I have to thank Christianity; for, where the Bible is not known, they have neither alms-house or hospital.' I have only to add, that this story is no fiction, nor combination of characters that may have existed; but it is literally true. My friend William now lives—(you know him)—he is a man of truth, (though a Deist,) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak.

"Yours,  
"CARDUS."

### Conversations with a Mahomedan.

THE (London) Missionary Register for October contains interesting communications from the missionaries in Egypt of the Church Missionary Society. The communication of the Rev. S. Gobat details conversations of that gentleman "with a Mahomedan, who is far better acquainted with his own religion than any other with whom Mr. Gobat had become acquainted." The report of conversations of this nature will serve the double purpose, of bringing the readers better acquainted with the state of the unchristianized world, and of furnishing hints to other missionaries on the manner of dealing with Mahomedans and Heathens.

"Of the general temper of the Mahomedans with whom Mr. Gobat has had intercourse, he says—

'I have but little conversation with Moslems, they are so extremely ignorant, indifferent, and malignant. The attachment, indeed, which they have to their religion is not so great, I believe, but that, with few exceptions, they would, for a piece of money, curse Mahomet, if no one should hear them. If I tell them that they are sinners, they instantly answer, "I know this very well"—"How then will you be saved?" "I do not care for that."—"But you ought to know it." "God knows it."—"But you will be lost." "If God so will, I cannot help it."'

"In the following conversations, S. denotes the Mahomedan sheik: Mr. Gobat, Dr. Kluge, and Mr. Mueller are denoted by the initials of their respective names.

'—The sheik came this morning. He was a little more moderate than he was the last time; and he would have been satisfied, if we would only have considered him our equal. We had told him that we also say, "Our God is one God;" but that the devil could say so likewise; and that neither that nor any other profession, however excellent it may be, avails any thing while the heart remains unrenewed by the grace of God. He appeared to feel it: but when we added that this grace is in Christ, he no longer agreed with us. He affirmed that all Mussulmans are in a state of salvation, when the following conversation took place:—

'G. Show us the fruits of their faith in their works. S. These fruits are seen by God, which you do not see, nor I either. G. That answer is a sophism, as dangerous as absurd. We know a tree by its

fruits; and we can neither say nor believe that a tree which only bears figs is an olive tree: so we cannot believe that the man, who only does evil, has a good heart; nor that he is in a state of salvation. Can a falsehood proceed from divine truth? *S.* By no means. *G.* Very well. Can you affirm that there is a single Mussulman in Egypt who is not a liar? *S.* Certainly, there are very few; but Christians also are liars. *G.* The Christians who are here are not true Christians: they have forsaken the word of God for fables of man's invention, as you have. But, when you hear only falsehoods from those who are like yourself, ought you not to conclude that they proceed from a heart in error? *S.* [sorrowful and serious] I have nothing to answer. *G.* Notwithstanding what you have said, you observe the whole of the Koran: you have it in your heart; and it is from your heart that falsehoods proceed. The Koran, then, must be the cause of your error. *S.* God forbid! *G.* Even supposing the Koran to be true, so far as it goes, it cannot destroy habits of sin in those who observe it; and it cannot point out any means of deliverance from vice and its consequences: it cannot, therefore, be the word of God; and if it is not, it is a collection of falsehoods; and then it is not surprising if those who observe it are false too. *S.* However, it is the word of God. *K.* But your God is not the true God; since, in the first place, he cannot be known but by those who understand Arabic well, and yet he requires that others should believe in him. *S.* God has forbidden us to translate the Koran. *K.* Mahomet says that he is the last of the prophets; and you cannot deny, but that there have been many prophets after him, whose prophecies you believe. Now, either those prophecies which you affirm to be true are false, or the God of the Koran is a liar; or rather, both are false. *S.* God forgive you! *K.* You say yourselves, that, when the sword shall fall from the hands of the Mussulmans, your religion shall cease to exist upon the earth: it is, then, a sword of iron, which is your God. Besides, you say that God is holy: yet the Koran attributes many things to God, which are incompatible with holiness; and, consequently, your God is not the true God, but a vain idol springing from the brain of Mahomet. *S.* I think that there is not such another man upon earth as you are. *G.* Undoubtedly there are not many. Jesus Christ himself says that *few are chosen*, which Mahomet often repeats in the Koran in other words: nevertheless, there are millions. They love one another: they know one another: they pray for one another, and for all men; and, even though they have never seen one another, they have the same sentiments, because they are animated by the

same Spirit. *S.* I hope that God will conduct you into the way of truth: without Him we can do nothing. Farewell.

—The sheick came again. He found me alone. I first spoke to him of regeneration of heart—of spiritual and internal communion with God—of the uselessness of all external religious ceremonies, when they are not the manifestation of our internal love to God—and that whenever we take off our thoughts from God, it is a sin which proves our want of faith.

*S.* Do you then always think of God? *G.* Alas! I too often forget him, and this is the cause of all my sadness and grief: therefore I pray that he would himself keep my thoughts. *S.* [with a pensive air] You are a saint. You are going into Arabia: if you wish to enter into the holy temple of the Caaba at Mecca, no one can forbid your entering. I myself will assist you. It is true that the entrance into that sacred house—on which is built, on a perpendicular line, the celestial Caaba in the fourth Heaven, where is Jesus Christ, the Son of Mary—is prohibited to all infidels and polytheists; but that passage in the Koran does not prohibit it to such as you. *G.* I have no wish to pay my devotions there: God is as much in this house, as in the Caaba; but that does not profit me, if he does not dwell in my heart by his Spirit. *S.* How do you do? *G.* God be praised! *S.* I hope you are happy. *G.* Yes, I wish you peace. *S.* Why do you not say, "God be praised?" *G.* I have said it once, and I fear to profane or take the name of God in vain. *S.* But ought you not incessantly to praise God? *G.* Yes, but with the heart. We ought to fear uttering more with our mouth, than we feel in our hearts; otherwise it would be hypocrisy. Moreover, if we have continually the name of God in our mouths, those who do not think of him would, on hearing us, do it externally as we do; and thus we should be a stumbling-block to them. I know very well that you Mussulmans have always the name of God in your mouths, whenever you say an untruth; and this alone would be sufficient to condemn you eternally. *S.* You are right: it is a great evil: but other Europeans are not like you. *G.* No, they are like you: they refuse to believe in Jesus Christ, the Saviour. It is for this reason that they, like you, live in all kind of sin: and, if they are not converted, they will perish as well as the Mussulmans; for it is only by Jesus Christ, the Son of God, that we can be delivered from sin, and from perdition, the consequence of sin.

—The sheick came this morning, and brought us the news that the Turks had beaten the Russians—that they had taken 3000 prisoners—and that the Russians demanded peace. I told him that we did not interfere with politics; but that the



news which we had received was very different, and that the Russians would probably be in possession of Constantinople.

*S.* That is not possible: even should the Russians be in much greater numbers, if God gives his blessing to the Turks, they will be victorious. *G.* Yes; but if God gives his blessing to the Russians, will not they be conquerors? *S.* It is not possible that God should give his blessing to the Christians against the Believers. *G.* And what do you say of Navarino—Were not the Turks beaten by the Christians? *S.* The Turks were surprised, when they did not expect it. *G.* And they may again be surprised and beaten. *S.* The sword of the sultan is long. *G.* It is but the sword of man; and war is a human concern: God wills it not. *S.* All comes from God; good as well as evil. *G.* That is the source of all your errors. God cannot be the author of evil. Because God is holiness itself, those who live in sin alienate themselves from the source of happiness; and thus themselves prepare their own perdition and eternal punishment, rendering themselves, by the complete depravity of their hearts, incapable of enduring the presence of a holy God: it is for this reason that we affirm, that all men who are not regenerated by the grace of God are lost in this life; though their torments will only be at their height after death, when they will be incapable of diverting themselves with the objects of this world. On the other hand, those who are saved, are saved in this life: they know it—they feel it; and they are already happy in this world, although they have many trials: but their happiness will not be complete till they shall be delivered by death from all the defilements of this world, to live in uninterrupted communion with God. *S.* Yes, it is true. *M.* Consider for a moment whether Mussulmans are not under the divine malediction. If the question be respecting pestilence, oppression, and misery of any kind, it is in the country of the Mussulmans that we always find them in the highest degree, because they are the farthest from God. *S.* But there may be some good Mussulmans: the English are not all like you. *M.* It is very true. It is only those who receive the Gospel into their hearts, and who believe in Jesus Christ, who are victorious over the world: others are, as you are, slaves of sin: but when there are a number of God's children in a country, the Lord blesses that country for their sakes. *S.* It is true that Mussulmans are now corrupt: but the first Mussulmans, in the time of Abu Bekker, of Omar, and of Osman, were good. *G.* I grant that they were a little better than the Ottomans; but, if you had been better acquainted with them, perhaps you

would be of another opinion. You may see the difference that there is between Turks and Christians in this: you boast that the Mussulmans are not so divided as the Christians—that they defend and respect the Koran; and, nevertheless, you see that they are all given up to falsehood and impurity: and you see that they are all discontented with their state, and terrified in the highest degree at the thought of death. On the other hand, if you look a little at Christendom, you will be soon sure that it is only those who neglect the Bible, and who do not in their hearts believe in Jesus Christ, who live in their sins, and already feel, as you do, their sad consequences in this world. True Christians, who are attached to the Gospel, who follow it, and who sincerely believe in Jesus Christ the Saviour, renounce all their vices, because they are contrary to their renewed souls. They live in communion with God in holiness; and, consequently, are inwardly happy. If they are subject to evil in this life, they have the lively hope of eternal life to console them: and death, very far from terrifying them, is gain to them: they regard it as a messenger of good news. From all this it evidently appears, that pretended Christians, without the reality—like the Turks and all those who do not believe in Jesus Christ, the Son of God, the Saviour of the world—are the slaves of Satan, of sin, and of death: they are already in a lost state; while true Christians are the children of God and already saved. [*S.* quoted some passages from the Koran.] *G.* I do not receive your quotations from the Koran as the word of God. The Koran is full of falsehoods. *S.* Prove it. *M.* My dear friend, I know that you are miserable, and that you have neither peace nor rest. *S.* How do you know that? *M.* Are you not a sinner? *S.* Yes. *M.* Well, you can never hope to be pardoned and saved, but by Jesus Christ the Redeemer. He is *the Way, the Truth, and the Life*; and because you do not receive him, you are miserable and disquieted by doubt; and you will never find peace in your soul till you come to Jesus Christ, the Son of God. *S.* I can hardly follow you. I am day and night, as it were, in a desert: I have no inward peace: I am always searching for the truth, and it seems I can never find it. *G.* If what you say is true, it is the commencement of the work of God in your heart: take care not to resist it, for fear you should perish in your error. Only pray with all your heart, and God will not fail to grant your petition. *S.* I hope God will conduct me into the right way. *G.* Yes, if you pray to him with all your heart: but take care that you do not prescribe to God the way by which he must conduct you, otherwise you will never see the light. *S.* I am in doubt, and unhappy:

pray to God for me, that he would pardon me, and that he would conduct me into the way of truth. *M.* We do: we every day pray for all men. *S.* But pray particularly for me. *M.* and *G.* We will, by God's grace. *S.* Peace be with you. *M.* and *G.* And all peace with you."

For the Christian Journal.

#### REMINISCENCES—No. XVIII.

*Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.*

##### *New-England.*

MARBLEHEAD is a seaport, the second town in all New-England, very considerable for the number of its inhabitants, for its commerce, and especially for the fishery carried on there. A great number of these people were desirous to have the Church of England service settled there. In the year 1707, they made subscriptions for building a church, amounting to £416; they wrote letters to the bishop of London, and to the society, acquainting them with their desires of having a minister of the Church of England, and declaring their intentions of building a church. A handsome church was soon after built, and the Rev. Mr. Shaw was sent missionary there; but he did not continue long. He wrote word, he had fallen into many indispositions, by the change of climate, and the severity of the seasons sometimes there, and he removed. The Rev. Mr. David Mossom was settled there in 1719. He began his mission with much diligence: the number of people attending divine worship was but small at first; however, many more conformed daily; and in about two years, the number of communicants was doubled, thirteen grown persons had been baptized, and near seventy infants. The church at Newbury being about this time vacant by the death of Mr. Lucas, Mr. Mossom visited that people also upon their earnest request, preached and administered the sacrament to a congregation of above 160 persons. He proceeded with great diligence in all parts of his duty. In the three following years, he persuaded

nine grown persons to receive baptism, and the number of communicants in Marblehead, and from the neighbouring towns, increased to about fifty. In the year 1725, he acquainted the society, that in the foregoing year, he had received into the church five grown persons, two men and three women, and that several other grown persons were preparing for baptism. He had also baptized two negroes, a man about 25 years old, and a girl about 12; and that a whole family in Salem, a neighbouring town, had conformed to the Church; so that, upon the whole, his congregation increased considerably. Mr. Mossom desired to be removed on account of some of his family affairs, and Mr. Pigot was removed from Providence to this place. He hath acquainted the society, that since his appointment here, that church had considerably increased; he had baptized twenty-three grown persons, a great many had joined in communion, and he had reduced many from a disorderly and loose, to a more strict and regular behaviour; and by his instructing the youth in the principles of religion, and the doctrines of the Church, he had gathered a large number of catechumens. Mr. Pigot continues now here.

The chief inhabitants of Bristol, in the year 1720, wrote very earnest letters to the bishop of London and to the society, for a minister of the Church of England, and promised to build a church. Before they had an answer from the society, they proceeded to get contributions to build one. Col. Mackintosh gave the ground the church stands upon, and £200. Several gentlemen, members of the Church at Boston, gave £100; other gentlemen, at Newport, on Rhode-Island, gave £100; the neighbouring towns to Bristol gave a small sum; and the remaining sum, amounting to near £1000, was contributed by the people of Bristol. This place is very proper for a church, Bristol being the county town, and situate in the centre of six others, so that the inhabitants of those may resort hither to divine worship. The Rev. Mr. Orem was sent missionary here in 1722. When he arrived here, he found the

outside of the church and the steeple only finished. The people received him with great kindness, and there seemed to be a general disposition in the inhabitants to have the Church of England worship established here.— Though the church was not floored, nor the walls plastered, the people were zealous to have divine service performed in it; which was done, and forms and benches were laid in it on Saturday night for the auditory; and a large congregation, between 2 and 300 persons, came there; not all inhabitants of Bristol, but a great many from Swansea, Tiverton, and other neighbouring towns. In the meantime, workmen were employed continually upon the church. Mr. Orem soon after acquainted the society that it was finished, being a handsome timber building, 60 feet long and 40 broad; that the inhabitants had spared no pains in carrying on the work, and had expended above £1400, that country money, in completing it; that there was a very numerous assembly that attended divine worship every Lord's day, and joined in the service with the greatest gravity and decency imaginable—many of which, before his coming, were entire strangers to the liturgy of the Church of England. Mr. Orem gained the esteem and affection of the people very much, and proceeded in his mission with success. But about a year after, the governor of New-York, who was acquainted with his merit, invited him to come to New-York, and offered him a commission of chaplain to the king's forces there, which Mr. Orem accepted of. The society would not let this worthy people, who had expressed so hearty an affection for the Church of England, want a minister. The Rev. Mr. Usher was appointed missionary there in the year following. He hath begun his mission with success, much respected by his parishioners, and very diligent in his ministerial office. Eleven grown persons have been received into the Church by baptism, and the communicants are increased. He writes, "There is good reason to expect a numerous congregation here in time; the people, though at first they were not enough acquaint-

ed with the doctrines of the Church, yet since they have had an opportunity of being better instructed, they have, by God's blessing, heartily embraced her communion, and seem to be steadfastly grounded in her faith." The town, or chief body of people living near together, extends about a mile in length, and a quarter in breadth. The farmers live at a greater distance, some three or four miles off. A church here seems very necessary, for the very next church is thirteen miles distant, and it would be very difficult to go there, especially for the young and the old, because of a troublesome ferry which must be crossed, and of the deep snows which often fall in the winter times in those parts, and render all travelling exceeding difficult. Mr. Usher continues now missionary here.

The people of Stratford, in Connecticut colony, about the year 1708, expressed an earnest desire of having the Church of England worship settled among them. I mentioned a little above, that Mr. Muirson and Colonel Heathcote visited this town in 1706, and they both wrote to the society very much in favour of this people, desiring a missionary might be sent them. Robert Hunter, esq. the governor of New-York, wrote thus concerning them in 1711: "When I was at Connecticut, those of our communion at the church of Stratford, came to me in a body, and then, as they have since by letter, begged my intercession with the venerable society and the right reverend the lord bishop of London for a missionary: they appeared very much in earnest, and are the best set of men I met with in that country." The society have had many other advantageous representations of them from their missionaries and others. However, the society could not send a missionary here, till the year 1722, so much were they engaged in supplying other places. The Rev. Mr. Pigot was sent missionary here, and so heartily were the people inclined to the Church of England, that the disappointment of having no missionary for near 20 years, did not make them change their well-grounded judgment. They received Mr Pigot with all kindness, and immediately set

about building a place for public worship. Accordingly Christ church in Stratford was founded in 1723, and the building carried on and completed, partly at the charge of the Church of England members there, partly by the liberal contributions of pious gentlemen of the neighbouring provinces, together with the bounty of some travellers, who occasionally passing by, contributed. It is a timber building, small, but neat, 45 feet and a half long, and 30 broad, and 20 up to the roof.

The first people who strove to have the Church worship settled here, were about fifteen families, most tradesmen, some husbandmen, who had been born and bred in England, and came and settled here. They, by their discourses about the Church service, first turning their neighbours' thoughts this way. When Mr. Pigot first came here, he had 150 hearers, and 20 communicants, and soon after 30: he was very diligent in his mission, and extended his labours to several neighbouring towns. He preached at times at Fairfield, which was eight miles distant from his abode, at Newton, which is 20 miles off, and at Ripton, at the same distance, and administered both sacraments at each place. In 18 months of his continuance here, he brought over many to the Church; the communicants increased to 79; he baptized 57 children and six grown persons. He desired, upon the account of some necessary family concerns, to be removed to Providence, and was so. The Rev. Mr. Johnson was appointed to succeed him in 1723. He was one of those three gentlemen who left the Independent persuasion, and came to England for Episcopal ordination in 1722—of whom more will be said a little lower. He was known to, and much esteemed by, the people at Stratford. He set about the duties of his ministry with diligence: his congregation daily increased. In the year 1725, the number of communicants at Stratford, and from the neighbouring towns, rose up to near 100, about 30 of which had been persuaded to a conformity by Mr. Johnson; and in the year 1727, they increased to 150; a great increase in five years' time, from there

being few, or none, communicants in this place.

It was very necessary to have a church built at Stratford. That township is ten miles square, and there was no church westward, within 40 miles, (except lately one at Fairfield, which is eight miles off,) none eastward, within 100 miles, and there is no church at all northward. Stratford lies upon the sea-coast, and directly over against it, to the southward, lies Brookhaven, upon Long-Island, about 20 miles distant from Stratford. If there were no missionary here, a very great body of people would be destitute of the means of public worship. The towns in this country lie thick, scarce any at above ten miles distance, some not five miles off each other. Some of these towns also have several little villages belonging to them. Most of the towns consist of 2, 3, or 400 families. Though scarce any of them live contiguous, yet the main body of the people of a town live in near neighbourhoods. The roads are generally well cleared, and much used. It is a fruitful and thriving country. Mr. Johnson continues now in this mission.

The Rev. Mr. Caner hath been appointed lately missionary to Fairfield, in Connecticut; the society have received accounts from him, that the people of the Church communion increase considerably, and that he hath a prospect of good success in his mission. The Rev. Mr. Miller was also appointed missionary at Braintree about the same time. No particular accounts of his labours have yet been transmitted from him.

The members of the Church communion at Boston, the capital of this country, and where the Church service was first settled, were now very much increased; and in the year 1722, agreed to build another church at Boston. The Rev. Mr. Miles, minister of the king's chapel there, having observed his church was much too small, called his congregation together, and represented the matter to them. They were all unanimous of opinion, the present church was not sufficient, and that it was necessary to build another. They presently chose a committee to

take in subscriptions for the carrying on of this work. A handsome church hath been since built, and Mr. Cutler appointed missionary there.

Mr. Cutler was bred in the Independent way, became a noted preacher, and was afterwards advanced to be president of Yale college, in New-England; a station of credit and profit. He discharged the duties of his place with reputation to himself, and to the public satisfaction. He continued several years in this post; but began, upon more mature considering, to think it his duty to leave the Independents, and join in communion with the Church of England. Several other Independent teachers, men of allowed characters for virtue and learning, were of the same sentiments; particularly Mr. Brown, tutor in Yale college, Mr. Johnson, and Mr. Wetmore. Mr. Cutler, Mr. Brown, and Mr. Johnson resolved to conform to the Church of England, though at the loss of the preferment they had in the Independent way; and accordingly, in the year 1722, at a public commencement at Yale college, in New-Haven, they declared their conformity to the Church of England, laid down their preferments, and came to England for Episcopal orders.

The new church at Boston was now building, and all the members of the Church of England had a just value for these gentlemen's integrity; they thought Mr. Cutler had sacrificed a very valuable interest to a good conscience, and agreed to choose him minister of their new church, when it should be built. They wrote very earnest letters to the bishop of London, and to the society, requesting their favour to Mr. Cutler, and praying the bishop of London to license him to the new church at Boston. The society at this time knew nothing of Mr. Cutler, or the other gentlemen; but letters came from the members of the church at Newport, and several of the missionaries, giving an account of their leaving the Independents. They all three received holy orders; but Mr. Brown died soon after. Mr. Cutler and Mr. Johnson, by their behaviour here, ap-

peared to deserve the character they brought from abroad. While they were in England, they visited our universities, and were received by the vice-chancellor of each, and the heads of houses, with peculiar marks of regard and esteem. Mr. Cutler, the elder gentleman, had the degree of doctor in divinity conferred upon him, and Mr. Johnson that of master of arts, by both universities.

Dr. Cutler soon after went over to New-England, to his church at Boston. The building was finished in a little above a year. It is a handsome brick church, 70 feet long and 50 wide, 35 high, the walls two feet and an half thick; the steeple's area is 24 feet square. As soon as it was fitted to have divine service performed in it, a numerous congregation of people, both from Boston and the neighbouring towns, attended the public worship there, particularly from Charlestown, which is separated from Boston by a considerable river. At the opening of this church, the usual audience was about 400 persons; but they increased continually, and now amount to near 800 commonly. The members of this church have, in many respects, approved themselves a worthy people, very devout in the public worship, and conscientious in their lives and actions; their children are brought regularly to baptism, and the communicants have lately amounted to about 80. Dr. Cutler hath also instructed several grown persons in the duty and benefit of baptism, and administered it to them. He continues now in this mission.

The society have also maintained a schoolmaster for several years at Boston, to teach the poor children to read, write, and cipher, and have lately appointed Mr. Delpech to be schoolmaster at Naragansett. They have also by their missionaries distributed above 1100 volumes of books, besides large numbers of small tracts, among the poorer people. The members of our communion have expressed a hearty zeal for it, and have, by voluntary contributions, built twelve churches in this government.



For the Christian Journal.

*Appeal in behalf of the Mission to Green Bay.*

WE with pleasure insert the following communication, and would inform the charitably disposed, that donations for this object, however small, will be thankfully received, and faithfully applied, if left with the bishop of the diocese, or at the office of the Christian Journal.

The vestry of Christ church, at Munnómonee, Green Bay, Territory of Michigan, respectfully solicit the attention of Protestant Episcopalians especially, to the following statement of their wants and expression of their wishes. This church was reorganized in September, 1829, by the election of the usual temporal officers, and the adoption of a constitution recognizing the authority of the constitution and canons of the Protestant Episcopal Church in the United States of America, and requiring evidence of ordination and approval by the bishop of some diocese within the same, on the part of those permitted to officiate as rectors or ministers. Measures have been taken for the procurement of the powers of a corporation, and resolutions have been passed for the erection of a house of worship, and for the appointment of persons to obtain subscriptions and donations to this useful object. Efforts have, in consequence, been made for its attainment within this settlement; but, on account of the inadequacy of the means of the few Protestants here resident, the vestry have authorized the Hon. J. D. Doty, a member of their body, to present to their brethren abroad the claims of Christ church to charitable consideration, and to receive for this end the offerings of pious liberality.

An individual of this board has given, as a site for a Protestant Episcopal church, a lot in the village of Munnómonee, of 220 by 138 feet, about three miles from the mouth, and at a short distance from the banks, of Fox River; and, in addition, half an acre of ground for a cemetery. The number of Protestant families in the settlement, independently of the garri-

son at Fort Howard, is about 15 or 18; and for the accommodation of such as are disposed to attend the services of the Church, and for the promotion of pure and undefiled religion, it is our sincere desire to see erected a house exclusively set apart for the celebration of the worship and ordinances of the Gospel. For the holding fast of the instructive form of sound words with which the Church has furnished her children,—for the decent and impressive performance of religious rites, and for the securing of the continual publication of the doctrines, and enforcement of the duties, of revelation; for objects embracing the interests of morality, the preservation of social order, the purification of public sentiment, the maintenance of the peculiar truths of the oracles of God, the private happiness of man, his enjoyment of hope in death and of future immortal glory and honour, it is our earnest expectation and our trust that we shall not appeal in vain to the members of the household of faith.

We are separated *five hundred miles* from the nearest congregation of the Protestant Episcopal Church, and *thirteen hundred* from the Atlantic border: let not our voice be lost in this distance. We are surrounded by an extensive savage population: O give increased efficacy to the means employed for gladdening the wilderness and the solitary place, and for shedding the light of divine truth into the gross darkness which covers the people.

To God our Saviour we commend this cause, the object of much solicitude; and, under Him, to the benevolence of those who are called by his worthy name.

Green Bay, October 2d, 1829.

RICHARD F. CADLE,	<i>Missionary.</i>
DANIEL WHITNEY,	} <i>Wardens.</i>
A. G. ELLIS,	
JAMES DUANE DOTY,	} <i>Vestry.</i>
JOHN LAWE,	
JOHN P. ARNOT,	
A. J. IRWIN,	
S. W. BEALL,	

In addition to the foregoing, the following further particulars have been furnished by the Hon. Judge Doty, now at the city of Washington:—

The number of children in the settlement at *Green Bay*, not including those of the pure Indian blood, may be estimated at between two and three hundred. Of these, not more than forty receive instruction from private schools. The Roman Catholics have had a mission there, but, during the last season, the gentleman who had the charge of the school abandoned it, and I am not aware that it has been revived by any efforts made since his departure from the place.

Two thirds of these children must remain without the least instruction, unless it is afforded them by the charity of those who reside more than a thousand miles from them. No means to enlighten them can be obtained nearer than New-York. Their mothers are chiefly of the Munnómonee and Winnebago tribes; any thing given therefore in aid of the schools established in that settlement, is in fact a contribution towards the civilization of the Indians. The education of the half-breeds is the most efficient means now employed for this object. The Rev. Mr. Cadle's mission, which has this object in view, deserves therefore the most cordial and earnest support from a Christian and benevolent public. Reared as they have been in the grossest ignorance, he will by his efforts in time so enlighten their minds and correct their morals as to make them valuable members of society. Upon him they must now wholly depend.

*New-York, Dec. 7, 1829.*

### *Bishop Brownell's Mission.*

IN relation to this mission, the following article is taken from the Lexington Reporter:—

"The Episcopal church in this town has been visited by the Right Rev. Bishop Brownell, of Connecticut, and the Rev. Mr. Richmond, of New-York. These gentlemen are now engaged in missionary services, embracing a tour through the West and South of 6000 miles, and rivaling in extent the far-famed Episcopal visitation of the late lamented Heber, in India. They arrived on Thursday last, and by their pious labours have greatly edified the church and the congregation. The worthy bishop, who occupies a high

rank in the prelacy, and who adorns his high office by the most amiable and conciliatory manners, by sound learning, fervid piety, and evangelical discourse, preached to large and attentive audiences on Friday evening and Sunday morning. On the last occasion, the edifice of Christ church was consecrated to the service of Almighty God, and the solemn ceremony, for the first time celebrated in Kentucky, produced a very deep and gratifying impression. The holy eucharist was then administered to a large number of communicants, among whom we were happy to perceive some of our pious fellow-christians of other denominations. In the evening, the apostolic rite of confirmation was also celebrated: The Rev. Mr. Richmond preached three times during this short visit, and was much admired for his Christian zeal and earnest missionary spirit. His discourses were excellent, particularly the sermon upon missions, on Sunday evening; which was followed by a collection amounting to \$90, to be expended in the West. A gentleman also became a subscriber of \$50 per annum, to the General Protestant Episcopal Missionary Society. The presence of six clergymen of the Church, a circumstance never before witnessed in this state, contributed to heighten the interest felt by Episcopalians on this occasion. They hail it as the dawn of better things to come, and consider themselves under the greatest obligations to their pious brethren in the Atlantic states, for the liberal manner in which they have come forward to promote the benevolent views of Bishop Brownell and his worthy coadjutor. These gentlemen left town on Monday morning, for Frankfort and Louisville. The prayers of the Church accompany them, and devoutly do we hope that the divine blessing may rest upon their labours."

The Episcopal Watchman of the 2d January, 1830, says—

"Letters have been received from the Right Rev. Bishop Brownell, by his friends in this city, from which we gather the following particulars of his visit to the diocese of Kentucky:—

"The bishop, in company with the Rev. Mr. Richmond, reached Louisville, by steam-boat, early on Sunday morning, November 29th. According to previous notice, he performed divine service in the church, and preached to a large congregation. Having made arrangements for the consecration of the church and the administration of the rite of confirmation, a fortnight from that day, they proceeded to Lexington, where they arrived on Thursday, the 3d of December. The church was opened for public worship on Friday and Saturday evenings, and for three services on Sunday. Very large congregations tes-

tified the feelings which prevailed there concerning this interesting mission. On Sunday morning the church was duly consecrated; in the afternoon the holy rite of confirmation was administered, and in the evening a sermon was preached by the Rev. Mr. Richmond, in behalf of the "Domestic and Foreign Missionary Society," and a collection made in aid of its funds, amounting to about \$90.

"The Church in Lexington is one of the strongest and most flourishing parishes in the West. The recent publication of the Rev. Dr. Chapman's Sermons, and of Dr. Cooke's Essay on Ordination, has brought the distinctive principles of the Church into general notice. These valuable publications, together with the visit of the Right Rev. Bishop Ravenscroft to Lexington during the last summer, have contributed greatly to awaken the interest of the Episcopalians of Kentucky, and to excite their zeal in behalf of the Church. There is every reason to believe that the visit of the bishop and the Rev. Mr. Richmond will have a tendency to increase their interest, and give a new impulse to their zeal.

"Besides the Rev. Dr. Chapman, who is rector of the church in Lexington, there are two other Episcopal clergymen residing in that place—the Rev. Mr. Ward, who has the charge of a female academy, and the Rev. Mr. Peers, who presides over a gymnasium for boys. It is to be hoped that the occasional services of these clergymen will lay the foundation of Episcopal parishes in the neighbouring towns of Paris and Versailles.

"On their return from Lexington, the bishop and Rev. Mr. Richmond visited Frankfort, where the legislature was in session, and arrived again at Louisville the 9th of December. On the day preceding, the Rev. Mr. Paige had arrived in that city, to take charge of the Episcopal congregation there. So opportune a meeting could not fail to be highly animating to the friends of the Church. The first fruits of this feeling were evinced in an effort to cancel a debt, which had for some time been thought to press heavily on the interests of the parish. This debt, amounting to about \$1200, was readily liquidated by the subscriptions of a few liberal individuals. On Saturday, the 12th of December, the bishop delivered a lecture in the church, on the subject of confirmation; and the day following there were three services, attended by very large congregations. The church was solemnly consecrated by the bishop, and the holy rite of confirmation administered to 31 persons; and in the evening a sermon was preached by the Rev. Mr. Richmond, and a collection made in behalf of the "Domestic and Foreign Missionary Society," amounting to \$40. During his

visit to Louisville, the bishop has baptized four adults and eleven children.

"The bishop speaks in warm terms of the kindness and hospitality of his reception in Kentucky. Immediately on his arrival, he received a communication from the standing committee, expressing their gratification at his visit, and requesting him to perform such Episcopal offices as his short stay might permit. Preparation had been made for a confirmation at Danville, but the bad state of the roads rendered a visit to that place impracticable. It appears that there are now six Episcopal clergymen in Kentucky—three at Lexington, and one at Louisville, already mentioned, and the Rev. Mr. McMillan, recently called to Danville, and the Rev. Mr. Freeman, who is expected to act as a missionary at Shelbyville and Middletown. The prospects of the Church in this diocese seem to be highly encouraging, and it is not improbable that, by the time of the meeting of the next General Convention, a new bishop may be elected there, and presented for consecration."

#### Trinity Church, Boston.

THIS new edifice on Summer-street, is a Gothic chapel, built of split stone of Quincy granite. The stones are of uniform length, with hammered edges. The corner-stone was laid Sept. 15, 1828; and in about 60 working days, the walls were erected and the roof raised. The body of the church within the walls is 76 feet square, and contains 164 pews. The whole length of the building is 120 feet. The galleries are supported by eight Gothic columns, five in each cluster, detached from the galleries in front, and reaching the ceiling, which is groined with bosses at the intersections. The highest point of the ceiling is 43 feet from the floor of the broad aisle. The windows are eight in number, 10 feet broad by 24 in height—glass diamond and ground, producing a mild and uniform light. The chancel is 40 feet front by 12 deep, containing the pulpit and reading-desk in front, two canopies, and corresponding doors, on five sides of a curved wall, three of whose angles are filled with light clustered columns, supporting a chancel window, which lights the desk and pulpit. An iron Gothic railing encloses the whole. The organ occupies a large Gothic recess, 17 feet wide by 20 in height. The back of the recess is glass, admitting light around the organ and returning its sound. A rich crimson curtain is suspended from the dome. The organ-gallery is detached from the side-galleries, has a gilt railing, curtained and surmounted with a gilt crest—running between seven clusters of pinnacles, having corresponding pendants at their bases. The tower is about 100

feet high, terminating in a heavy stone battlement. It contains a belfry, the organ loft, and the porch beneath, whose ceiling is in compartments and groined—the reeding centring in an oval light of ground glass. The front door, reached by a flight of granite steps, is 14 by 16 feet. The front window is 14 feet broad and 40 feet high—glass diamond, and in three divisions by two mullions.—*Boston Courier, abr.*—The consecration of this church was noticed in our vol. xiii. p. 379.

#### Protestant Episcopal Clergy in the U. States.

It appears from Swords's Almanack for the present year, that the number of our clergy in the United States is 528; viz.

Maine, 5—New-Hampshire, 9—Massachusetts, 34—Vermont, 9—Rhode-Island, 6—Connecticut, 57—New-York, 134—New-Jersey, 19—Pennsylvania, 67—Delaware, 6—Maryland, 58—Virginia, 43—North-Carolina, 11—South-Carolina, 35—Georgia, 2—Ohio, 14—Mississippi, 4—Kentucky, 4—Tennessee, 3—Louisiana, 1—Michigan, 2—Arkansas, 1—Missouri, 1—Florida, 2.

The alumni of the General Theological Seminary are 34, viz. New Hampshire, 1—Connecticut, 6—New-York, 16—New-Jersey, 3—Pennsylvania, 1—Delaware, 1—Maryland, 1—Virginia, 2—South-Carolina, 2—Florida, 1.

#### EPISCOPAL ACTS.

##### *In the Diocese of Connecticut.*

On Wednesday, the 23d of December, the new and splendid Gothic edifice recently erected by the parish of Christ church, in this city, was consecrated to the service of Almighty God, by the Right Rev. John Henry Hobart, D. D., of the diocese of New-York, acting in behalf of Bishop Brownell, who is now absent on his western tour. Prayers were read by the Rev. Professor Humphreys, and the lessons by the Rev. Professor Potter, of Washington college; the instrument of donation was read by the Rev. N. S. Wheaton, rector of the parish, and the sentence of consecration by the Rev. William Jarvis, rector of Trinity church, Chatham. An able and eloquent sermon was delivered by Bishop Hobart.—*Watchman.*

##### *In the Diocese of New-Jersey.*

On Tuesday, the 30th June, the Right Rev. Bishop Croes instituted the Rev. Benjamin Holmes into the rectorship of St. Peter's church, Morristown. Sermon by the bishop.

On Thursday, the 17th of December, the Rev. William R. Whittingham was admitted to the holy order of priests by the Right Rev. Bishop Croes, in St. Mark's church, Orange; the Rev. John Croes,

jun., the Rev. Henry P. Powers, the Rev. Benjamin Holmes, the Rev. Birdsey G. Noble, of New-Jersey, and the Rev. John F. Schroeder, of New-York, being present and assisting. Morning prayers were read by the Rev. Mr. Noble, the Rev. Mr. Powers reading the lessons. The sermon (on Acts xx. 28) by the bishop. The candidate presented by the Rev. Mr. Holmes. The bishop was assisted in the communion by the Rev. Mr. Croes.

On Friday, the 18th, the Right Rev. Bishop Croes instituted the Rev. William R. Whittingham into the rectorship of St. Mark's church, Orange. Morning prayers were read by the Rev. Mr. Powers. The sermon (on 1 Thess. ii. 19, 20) by the Rev. Mr. Holmes.

##### *In the Diocese of Pennsylvania.*

On the second Sunday in Advent, December 6th, the Right Rev. Bishop Onderdonk visited Trinity church, Oxford, and administered the holy rite of confirmation to 17 persons; and on Christmas Day he visited All Saints' church, Lower Dublin, and confirmed 31 persons.

On the fourth Sunday in Advent, December 20, 1829, in St. Stephen's church, Philadelphia, Mr. George Emlen Hare was admitted to the holy order of deacons by the Right Rev. Bishop White.

##### *In the Diocese of Virginia.*

On Friday, the 30th of October last, the new Episcopal church in Winchester was solemnly consecrated to the service of Almighty God, by the Right Rev. William Meade, D. D., assisted by a number of clergymen from the neighbourhood.

##### *In the Diocese of South-Carolina.*

The holy rite of confirmation was administered at St. Philip's church, Charleston, on the 2d of December last, by the Right Rev. Bishop Bowen, when 26 persons were confirmed.

##### *In the Diocese of Kentucky.*

On Sunday, the 6th December, the church in Lexington was consecrated by the Right Rev. Bishop Brownell, in the course of his visitation to the west. Morning prayer was read by the Rev. Dr. Chapman, the instrument of endowment by the Rev. Mr. Peers, and the sentence of consecration by the Rev. Mr. Richmond. An appropriate sermon was delivered by the bishop. A very crowded audience evinced a deep interest in the solemnities of the day; and it is worthy of remark, that the occasion brought together six Episcopalian clergymen, which is probably the greatest number ever assembled in Kentucky.—*Watchman.*

##### *In the Diocese of Ohio.*

On the 13th Sunday after Trinity, Sept. 13, 1829, in Kenyon college, the Rev. Alvah Sanford, deacon, was admitted to the

holy order of priests by the Right Rev. Bishop Chase; the Rev. Wm. Sparrow and the Rev. M. T. C. Wing being present and assisting. And on Sunday, October 11, in the same place, Mr. James M'Elroy, tutor of mathematics and natural philosophy in that institution, was admitted by the same Rt. Rev. Bishop to the holy order of deacons.

### *Obituary Notices.*

#### JUDGE WASHINGTON AND HIS LADY.

DIED in Philadelphia, on Thursday, the 26th of Nov. last, the Hon. Bushrod Washington; and at Darby, near that city, on the following Saturday, very suddenly, Mrs. Washington, his wife.

"Judge Washington arrived here," says the Philadelphia Sentinel, "early in October, on his way to Trenton, to open the circuit court, and complained the morning following of being unwell. He nevertheless went to New-Jersey, and discharged his public duties with accustomed energy and ability. As soon as the business was disposed of, he hurried back to Philadelphia, to avail himself of the medical advice of his favourite physician, Dr. Chapman. The disorder increased rapidly, and he seemed early impressed with the belief that he should not overcome it. His family reached here in time to console his concluding hours, and to give to the final departure from this world, one of the important comforts of which it is susceptible.

"Judge Washington was in the 71st year of his age. He had studied the science which he afterwards adorned and exalted, in the office of James Wilson, esq., the only judge of the supreme court of the United States yet furnished by Pennsylvania. After practising with much reputation but for nine years at the bar in Virginia, he was appointed, in 1797, by President John Adams, to a vacant seat in the highest judicial tribunal of the nation. He has ever since been distinguished for his untiring devotion to his arduous and interesting duties—for great sagacity and learning—for firm integrity of purpose, and unaffected simplicity of manners.

"Mrs. Washington, who had been in ill health for several years, left Philadelphia on Saturday, in a carriage, to return home. In the afternoon of the

same day, her friends were surprised and shocked by the intelligence of her death. She had reached the neighbourhood of Darby, where she was attacked by apoplexy, and soon breathed her last. Her remains were carried to Philadelphia."

The Commercial Advertiser of the 1st of December relates this melancholy event as follows:—

"*Death of Mrs. Washington.*—We have the melancholy news, by the Philadelphia papers of yesterday, of the death of Mrs. Washington, relict of the lamented judge, whose death we have so recently been called to announce. Judge Washington, it appears, was somewhat indisposed when he came on to hold the circuit courts of New-Jersey and Pennsylvania. But he discharged his duties in the former place with his accustomed energy and ability; and immediately hurried back to Philadelphia, to place himself under the charge of his favourite physician, Dr. Chapman. He was not able, however, to hold the circuit in Philadelphia, and was soon confined to his room. His family was sent for, and Mrs. Washington arrived only in season to console a few of his last hours. On Thursday last his remains were taken from Philadelphia, on their way to the family-vault at Mount Vernon. They reached Baltimore on Friday evening. On Saturday morning Mrs. Washington left Philadelphia, on her desolate journey home. She had been in ill health for several years. And in the afternoon of the same day, her friends were surprised and shocked by the intelligence of her death. She had reached the neighbourhood of Darby, where she was attacked by apoplexy, and soon breathed her last. Her remains have been brought back to Philadelphia, and will be transmitted thence, to repose with the ashes of the illustrious dead beneath the shades of Mount Vernon.

"This coincidence is one of those seemingly singular dispensations of Providence which naturally strike the mind powerfully, and in unenlightened ages gave superstition subjects for its legends. The philosopher recognises in them only the contingencies which



it is but reasonable occasionally to expect. It would be extraordinary indeed, if they did not sometimes happen. Christianity, however, teaching us the general and particular providence of God, teaches us also how to improve these rare occurrences, for our moral good.

"The usual and proper tributes of respect were paid to the memory of Judge Washington, by the bar of Philadelphia."

*From the Philadelphia Chronicle.*

*Obituary.*—Died suddenly, on the 28th November, 1829, in the 60th year of her age, Mrs. Ann Washington, the consort of the late Hon. Bushrod Washington, one of the judges of the supreme court of the United States. The bereavement which this lady experienced on the 26th instant, only two days before, in the death of a husband to whom she was entirely devoted, and whose existence the event has proved was identified with her own, left her without a desire to live, and she fell a martyr to an intensity of attachment which she had manifested with an undeviating constancy and enthusiasm during the forty years of their union. This unexpected conclusion of her existence was a remarkable proof of a trait of character, which, always active, had a dominant influence on her life for the last twelve or fifteen years—to wit, a devoted attachment to her relatives. Sensitive and affectionate in a high degree, and having never known what it was to be herself a mother, the current of domestic affections, or this want perhaps of its natural channel, was turned with increased vehemence to the objects nearest her—as her husband, her mother, her sisters, and their children. The warmth of family feeling extended its amiable influence to such as had even the most distant claim to consanguinity; and mistress of Mount Vernon for the last thirty years, its generous and elegant hospitality was, until her spirits became benumbed by affliction, always warmly conceded by her to its numerous visitants from all parts of the world.

Originally possessed of an acute mind, which was improved by a high education, and refined by an extended

intercourse with the best society, her intelligence, amenity of manners, and numerous accomplishments, made her both the charm and ornament of the distinguished circle in which she moved. The gaieties and festivities of life were, however, cut short in 1815, by the death of her beloved mother. A depression of spirits, arising from an amiable weakness of character, which she strove in vain to combat, followed this event, and finally produced from the world a close seclusion, which, through its inscrutable nature, was liable to be much misunderstood. To her near relatives, however, she was always accessible, always tenderly alive to what afflicted them; and her sympathies with the misfortunes of society always remained active. Her personal affections now centred in her husband; he was the staff of her existence, and to be absent from him even for a few hours, produced intolerable anguish in the state of melancholy to which she was brought. To one who, like him, knew and felt so fully all the duties of life, this morbid affection, far from being irksome, seemed to impose new obligations instead of rescinding the old ones, and it became his happiness to indulge and humour it. He had enjoyed her unlimited affection during many years, while her mind was unclouded by sorrow and untouched by depression; she had contributed largely to his happiness by a strict observance of all the duties of a good wife; and it was not possible for a mind so honest and affectionately constituted as his, to forget what was due to her as the partner whom he had solemnly promised "to love, comfort, honour, and keep, in sickness and in health, so long as he lived." The strength of his attachment seemed, therefore, rather to increase by the requisitions made upon it, and continued unabated to the last hour of his existence. In his preparation for death, the only pang which appeared to attend it was the reflection how badly she would sustain his departure, how unmitigated would be her anguish for the residue of her existence; and he gave her much advice how to conduct herself after his demise.

His wish, he declared to a friend only

a few days before his death, had been, that it might have pleased the Almighty to remove her from existence before himself. It would seem, indeed, as if his prayer on this subject had not been unheeded. Two days after his death, she started from this city with a nephew and niece, Mr and Mrs. John Washington, on her sorrowful return home, determined, however, as she said, to follow exactly the advice of her dear husband. They had proceeded only four or five miles on the Darby road, when she complained of feeling indisposed; and, before the carriage which conveyed her could be driven to a farmhouse on the road side, the vital spark was totally extinguished.

Her remains have now followed those of her husband, to be deposited in the family-vault at Mount Vernon.

The Philadelphia Recorder of the 12th of December, furnishes the following additional article:—

*“Obituary*—By a mysterious and most distressing providence, it has pleased God to remove from the world, within two days of each other, the Honourable Bushrod Washington and his lady; the former in this city, on Thursday, the 26th ultimo, and the latter in her carriage near the city, on Saturday, the 28th. Thus, by a single visitation, the family-seat of the FATHER OF HIS COUNTRY has passed from the hands of the second into those of the third generation of this illustrious family. It is said that John A. Washington, of Jefferson county, Virginia, will inherit it from his uncle, as the judge did from his. It is highly gratifying that this venerable spot is likely to be retained by a person bearing the name of Washington.

“To the Episcopal Church, of which the judge was a truly attached and exemplary member, his death is a great loss. His name, in connexion with some of the noblest charities of our land, carried with it a great and merited influence, and was of far greater value than his pecuniary contributions, which, however, were by no means stinted or unfrequent. As the worthies of other days, one after another, are dropping away, how important it is

that survivors should step forward with alacrity and invigorated zeal, to sustain and carry forward the ark of the Lord, until his kingdom shall be established in all lands.”

—  
RICHARD HARISON.

Died at his seat near the city of New-York, on Monday, the 7th December, 1829, in the 81st year of his age, Richard Harison, esq. The superior court, then in session, being informed by Mr. David B. Ogden of the death of this venerable father of the New-York bar, Chief Justice Jones thereupon immediately adjourned the court; and the following proceedings were had in relation to this melancholy event:—

At a meeting of the gentlemen of the bar at the city-hall, convened for the purpose of testifying their respect for the memory of their deceased brother, Richard Harison, the Hon. James Kent was called to the chair, and William Johnson was appointed secretary.

Mr. D. B. Ogden, after some observations on the distinguished character of the deceased, moved the following resolutions, which were seconded by Mr. Boyd, and unanimously adopted:

*Resolved*, That this meeting receive with deep emotion the intelligence of the death of Richard Harison; and holding in high veneration his pre-eminent attainments as a jurist and scholar, and the undeviating rectitude and consistency which have marked his long and useful life, they cherish for his memory the most unfeigned respect.

*Resolved*, That in testimony of these feelings towards an individual who has long been regarded as the ornament and father of the New-York bar, its members will wear the customary badge of mourning for thirty days.

*Resolved*, That the secretary communicate to the family of the deceased, the sincere and respectful condolence of this meeting, on the lamented event which has called forth this expression of its feelings.

On motion of Mr. Jay, seconded by Mr. D. S. Jones, it was *resolved*, That the members of the bar will attend the funeral of Mr. Harison.

JAMES KENT, *Chairman*.  
WILLIAM JOHNSON, *Secretary*.

One of the daily papers, after announcing his death, gives the following particulars:—

"The death of the venerable Richard Harison, announced yesterday, is an event which has naturally been expected for a length of time. Though retaining his faculties to the last, many years have passed since his advanced age rendered it necessary for him to withdraw from the active business of a profession which he had pursued with signal success. His fame is connected with the bar of which Hamilton was so distinguished an ornament. The present generation have considered him as belonging to that which preceded them; and his memory has been consecrated among them, as that of a sound, laborious, and enlightened lawyer. He was also a well informed scholar. He discharged, after his active life was past, many important trusts with great ability. His character, through a life unusually protracted, was free from the shadow of suspicion, and he has died beloved and lamented by all who knew him."

To the above we rejoice to add, that Mr Harison was an enlightened and devoted friend to our Church. He understood her principles, and was ever the justly influential advocate, and the powerful supporter, of a policy in strict accordance with those principles, and conducive to her best interests. He was one of the few surviving members of the General Convention of 1789, at which our ecclesiastical constitution was adopted, and his name appears among the original signers of that instrument. In subsequent years, he was frequently one of the delegates to the General Convention from this diocese, of whose convention, also, he was long a most valuable member. In short, wherever an enlightened, zealous, and active layman could be useful, Mr. Harison was ever ready to serve his Church, and ever the choice of her best friends. In 1827, he was compelled, by the infirmities of age, to decline a re-appointment, as a delegate from Trinity church in this city, to the diocesan convention. The circumstance drew from Bishop Hobart, in his ad-

dress to that convention, the following remarks:—

"I trust I shall also be excused for noting, on this occasion, the absence of a lay member of our body. Mr. Harison has taken so long, conspicuous, and efficient a part in our ecclesiastical assemblies, and has brought to them so much of intellectual energy, and of sound Church principle, that I think I ought not to withhold the public expression of my regret, that the infirmities of an advanced age prevent him from appearing among us, and have deprived us of the benefit of his counsels. In the course of my official duties I have always found him a valuable supporter and friend."

REV. JOSEPH PERRY.

Died in the city of New-Haven, Connecticut, on the evening of Sunday, the 13th of December last, the Rev. Joseph Perry, aged 51 years. He attended church in the morning, apparently in good health, was taken ill at the close of the service, and expired about six o'clock in the evening.—*Conn. Jour.*

#### Acknowledgment.

The Subscriber acknowledges the receipt of the following sums to the New-York Protestant Episcopal Missionary Society:—

1829.	
24th December. From the members of the congregation of Grace church, New-York, to constitute their rector, the Rev. J. M. Wainwright, D. D. a patron of the society,	\$ 100 00
30th December. From the Auxiliary Female Missionary Association of St. John's chapel, New-York, (being the amount of the sales of the Sewing Society attached to the same,)	307 00
	\$ 407 00

BENJ. M. BROWN, Treasurer.

#### Calendar for February, 1830.

2. Purification of the Virgin Mary.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. Ash-Wednesday. St. Matthias.
28. First Sunday in Lent.

#### Ecclesiastical Meeting in February, 1830.

17. South-Carolina Convention meets.